



W. E. Gladstone

St. Deiniol's Library

Harwarden Church

Founded by

The Rt. Hon. W. E. Gladstone

K
45/8
10
4



Digitized by the Internet Archive
in 2026

By Rudolph Steiner

Four Mystery Plays, 2 vols.

Road to Self Knowledge

The Threshold of the Spiritual World

Investigations In Occultism

INVESTIGATIONS IN OCCULTISM

SHOWING ITS PRACTICAL VALUE
IN DAILY LIFE

BASED UPON LECTURES

BY

RUDOLPH STEINER, PH.D.

AUTHOR OF "THE WAY OF INITIATION," "THE PHILOSOPHY OF
FREEDOM," ETC.

*Emerge from your personal shadows and shine; your whole world will glow in the
light of your sun.*

G. P. PUTNAM'S SONS
NEW YORK AND LONDON
The Knickerbocker Press

1920

89
#1

COPYRIGHT, 1920
BY
HARRY COLLISON



Printed in the United States of America

TO

MY PARENTS

TO WHOSE INFLUENCE AND ENCOURAGEMENT I OWE MY INITIATION

IN, AND SUBSEQUENT STUDY OF, DR. STEINER'S

SYSTEM OF PHILOSOPHY

THE EDITOR

PREFACE

THE contents of this volume are taken principally from Dr. Steiner's first or basic course of lectures. In England, this course has for many years been given, by his permission, to persons unconnected with any particular society; and any member of the Theosophical Society was able to purchase these lectures in the original typewritten edition.

Dr. Steiner had also given his permission for the publication of this course of lectures in English, but the events of the last few years have delayed its appearance in print. From my knowledge of his works I have ventured to rearrange and somewhat enlarge the original.

As Dr. Steiner has recently started a movement to which the title 'anthroposophical' has been applied, I have at the request of many friends included in this book a part of my pamphlet, *The New Impulse and the New Era*, now out of print, which gives some account of his system and of the meaning of Anthroposophy. It forms the Introduction to this volume, and has met with his approval.

I should like to express my gratitude to my friend Mr. S. M. K. Gandell, who has been of most valuable assistance in helping me to prepare this book for the press. This has been a task of great

difficulty, as we have endeavoured not to destroy the distinguishing characteristics of Dr. Steiner's style. The original lectures were delivered in German, a language which Dr. Steiner began to study only after his fourteenth year, and it proved a rather clumsy vehicle for the expression of his investigations in the field of spiritual research.

Nor does it seem unfitting to voice the hope that current events will not cause him to discontinue those profound occult investigations which have brought light and encouragement to so many inquiring minds, but that leisure and health may be granted him to prosecute his arduous researches still further.

In conclusion, I must correct two statements current about him in America, viz.: that he is a Pan-German and that he is a Jesuit. So far as the first statement is concerned I regret to say that some few of his followers have used and continue to use his name as a cover for anything that savours of Pan-Germanism. His works themselves should be a sufficient condemnation of the markedly Pan-German attitude of these people. Moreover, Dr. Steiner frankly declares that the world has to look for future guidance to the English-speaking races, who should now take the lead in the evolution of humanity. Therefore in justice to him—and I know him well—and in view of my responsibility for the English issues of his works which I have edited, it is my duty to protest against what must be considered an act of gross disloyalty

both to him and to the cause which we have at heart.

With respect to the statement that he is a Jesuit it is only necessary to say that the whole tenor of his teachings emphasizes individual freedom; any form of dogma and any interference with a person's liberty of thought or action is repugnant to him. For years he has commented adversely upon the system and teaching of the Jesuits, and it is no doubt due to this fact and to his uncompromising love of liberty that the Bavarian Royal Court and its advisers from Rome refused consent to his establishing himself in Munich. The attacks upon him there and in other parts of Germany have driven him to a more liberal-minded country, and he and his school are now settled at Dornach in Switzerland.

H. COLLISON.

NEW YORK, 1920.

CONTENTS

CHAPTER I

	PAGE
INTRODUCTION	I

CHAPTER II

Former methods of teaching theosophy—Modern necessity for publicity—Task of theosophy—Study of man—His seven principles	44
---	----

CHAPTER III

Sleep and death—Soul or astral body—Man's seven principles—Memory—Kama-loca or purgatory—Separation of soul—Astral remnant—Appearances at séances—Causal body—Note on reincarnations	55
--	----

CHAPTER IV

The soul—The spirit—Death—Its influence on the soul—Spirit continues contact with soul—Karma—Kama-loca—The soul world—Expansion, the law of spiritual freedom—The conditions of 'glowing desire,' 'fluid excitability,' 'sympathy and antipathy,' 'dominant wish,' 'pleasure and displeasure'—Suicides—Conditions of psychic light—Pious practices—Conditions of psychic power—Artistic natures—Condition of psychic life—Concluding remarks on Kama-loca	65
---	----

CHAPTER V

First hand knowledge—Helen Keller—The three worlds—Astral world—Group souls—Our duty to them—Morality—Lying—Thoughts are things—The astral world	
--	--

is of colours—Devachan is of sound and colour— Devachan—Consciousness first alive to its physical elements, then to its liquid element which is its life, then to its atmospheric which is its pleasure or pain; the fourth region is of spiritual archetypes—The Temple of the Muses—The genius and the duffer— Akashic record forms the boundary of Devachan .	80
--	----

CHAPTER VI

The spirit world—Archetypes—Music of the spheres—The three divisions of Devachan: physical, fluidic or life, atmospheric or psychic—The fourth to seventh divisions—Man's object in Devachan—Consciousness in Devachan—The astral organs or Chakras—Friend- ships do not die	94
---	----

CHAPTER VII

Man's evolution—Argument for reincarnation—Man's work in the spirit world after death—Former chapters enlarged upon—First region, friendships—Second region, religious connections—Third region, archetypes of soul-work, philanthropists—Fourth region, artists, scientists—Fifth region, free expansion, spirit self— Sixth region, life spirit—Seventh region, spirit-man .	105
--	-----

CHAPTER VIII

Summary of the foregoing in so far as it concerns the psychic soul or astral world—The astral structures and their seven regions or conditions—Notes on preceding chapters in so far as they deal with life between incarnations	120
--	-----

CHAPTER IX

Education of Children	136
---------------------------------	-----

Contents

xi

CHAPTER X

	PAGE
Karma or Destiny—A consolation distinct from fatalism— Redemption—Christ's atonement—Consciousness of reincarnation	143

CHAPTER XI

Karma—Its effects in life—Karma in the astral and in the etheric—Memory—Temperament—Infectious illnesses —Health and disease—Racial Karma—National di- sease—Nervous disease—Heredity—Maternal love .	150
--	-----

CHAPTER XII

Conscience—The savage—Truth—Selfishness—Evolution of man by casting off animal conditions—Good and Evil—The Manichæans—Transformation of evil races into good ones—The mission of evil—Dreams—Karma —Necessity for the open mind—Notes on above chap- ters relating to Karma—Group Karma—Early death— Still-born children—Other cases—Karma is not ever- lasting	160
---	-----

CHAPTER XIII

Evolution of the Earth—Physical body the most perfect —Saturnian man, Solar man, Lunar man, Tellurian man	173
---	-----

CHAPTER XIV

Genesis—Polarians—Sun leaves Moon and Earth—Light gives sight—Day and night—World of water—One sex—The end of the Hyperboreans—Moon leaves Earth—World of great heat—Two sexes—Breathing of ether changes to breathing of air—The ego breathed into man—Angels and archangels enter the blood— Lucifer—Good and evil—Free will—End of Lemuria —Atlantis—Strong will power—Memory—Nightly intercourse with the gods—Self-consciousness and logic begin in the ancient Semites of Atlantis—The Deluge	
--	--

	PAGE
—The Gobi desert—The Manu—Clairvoyance decreases as logical thinking increases—The Aryans—The Indian epoch—The Rishis—Brahman and oneness—The Persian epoch and duality—Ormuzd and Ahri-man—Zarathustra—The Chaldean and Egyptian epoch and the tri-unity—The Græco-Roman epoch—The Anglo-Saxon race—The turning point now reached—The next race will lead us back—Why we are theosophists—The mission of Theosophy—It is not a separate religion or a sect	184
CHAPTER XV	
Occult development—Various states of existence in life—Dreams—Dreamless sleep—Spiritual necessity for picture language—Continuity of consciousness—Astral vision—The music of the spheres—Devachan—Lotus flowers begin to move—Rhythm—Occult exercises—Methods contrasted	206
CHAPTER XVI	
Oriental occult training	220
CHAPTER XVII	
Christian occult training	229
CHAPTER XVIII	
Rosicrucian occult training	235
Index	247

Investigations in Occultism

Investigations in Occultism

CHAPTER I

INTRODUCTION

'We are in need of and are being gradually forced into a theology based on psychology.'—ARCHBISHOP TEMPLE, 1857.

WHAT is today known as Anthroposophy has been in existence for a long time. Poets, artists and mystics of all ages have told us of the hidden treasure-store, and Dr. Steiner reveals fresh treasures from this source, whilst showing us at the same time how we may ourselves penetrate thereto and bring back still further discoveries. This is meant in its literal sense; for man is now striving to develop a new state of consciousness. A former consciousness was instinctive like that of the animals. His consciousness now is bound up with the intellect. And in future he will acquire the faculty of living in external objects, so as to create with them.¹

This will be the New Era, and for this a New

¹ As angels do today.

Impulse is required—none other than a fresh manifestation of the Christ. Dr. Steiner, from his glimpses into the unseen world, shows us how the Christ has been working in the cosmos and for mankind; how there was a time when God and man 'walked together,' and the latter was always aware of the presence of the Divinity. But in order that man might develop a new faculty of free will, that he might of his own choice love God and work in harmony with Him, that he might become a creative principle rather than a passive agent, some scheme had to be devised whereby man should lose the consciousness of the Divine Presence. And so the Divinity gradually withdrew from man's senses; temptations and error ensued, and Death came to prevent man from sinking beyond all hope of spiritual recovery. During these bygone ages the Christ could, however, be perceived by the initiates of the old Mystery schools; and they saw that He was approaching nearer and nearer to the earth, until He incarnated in the person of Jesus of Nazareth. For this unique event the preparations were macrocosmic and unique, and not to be unravelled or explained by ordinary scientific methods. It has become the turning point in evolution. From the moment of the death at Golgotha the earth underwent a cosmic change, for from that moment His aura has permeated the earth, and a spark of His ray is in every human soul. The Logos or the Word has returned, and remains with us; and

it is for us to prepare a heaven for Him within our hearts. Since the Mystery of Golgotha, He has been working in our souls in such a way that the time now approaches for a further manifestation, but it is to be on another plane. The Divinity has already descended on to the physical plane; in future it is for man to rise to Him. The Italian mystic, Joachim of Flora, who died 1202, declared 'the Gospel of the Father was past, the Gospel of the Son was passing, the Gospel of the Spirit was to be.' Dr. Steiner sees that in a very few years many people will have the vision vouchsafed to them which St. Paul had on the road to Damascus, and will realize the Christ within. Such an event has indeed occurred in exceptional instances ever since, but it will become normal. The time draws nigh in which we should prepare; for in order to realize it we must have sympathy with it.

I am using this word in its sense of inner pathos or a loving sentiment even to suffering in and with all things; and I would add thereto a moral enthusiasm—a feeling that is not passive or negative, but one decidedly active and positive. I exclude from my meaning the ill-balanced zeal of the fanatic, urging impatiently along a narrow path of harshness and egoism; for the energy for which I plead is in those whose love is kindled at the shrines of unselfishness and humility, and who seek the Christ in everyone and in everything around and in themselves. This search gives what Dr. Steiner calls a New Impulse, and is being

4 Investigations in Occultism

developed for the purpose of a New Era now approaching—one in which we may expect the second Coming of Christ, seeing Him with occult vision as and where He is—in the clouds (*i. e.*, in spiritual spheres). We endeavour to rise consciously to these spheres by means of so-called occult exercises, which are also a method of developing the well-balanced moral and mental attitude necessary in any examination of spiritual phenomena. They are meditations which should bring about that repose of the soul so necessary nowadays, and they are practised in such a manner that we may be able to guard against the many tricks of self-deception which occur in psychic matters. We are thus enabled to trim our lamps so that our light may not fail us in the New Era.

This is the fundamental part of Dr. Steiner's occult investigations, and he places it before us as a noble ideal. He introduces it into his four wonderful mystery plays, and in many lectures delivered orally in what, unfortunately, is a very involved and confusing style of German. In order to remove these difficulties and to facilitate the study, these lectures have been put into our own language by experts on Dr. Steiner's views. Dr. Steiner says that English is now the only language in which a cosmic message can be universally understood and English-speaking people have formed centres where discussions are held and translations can be obtained. There are many similar groups in various countries. They are all,

I believe, autonomous; but for purposes of identification and convenience they form what Dr. Steiner calls an Anthroposophical Society.

In joining a society there is often a tendency to idealize too much. Having made the plunge we are apt to take all the rest for granted, and to proceed without proper examination of the theories set before us. When a leader of originality and power such as Dr. Steiner stands alone, and far above his followers, the latter are too apt to cling to every separate utterance, and take as dogma even the most trivial expression or casual remark, despite continual warnings of the danger of so doing. This natural tendency must be strenuously resisted.

ANTHROPOSOPHY

There is really no mystery about our studies, but they cannot be explained piecemeal. They are not a pastime but a life, and in these pages I shall endeavour to show the methods whereby they may become a life of service to mankind. An important point is that Dr. Steiner's investigations are not yet complete; yet one fact seems to stand out above all others throughout his teaching, namely, the central point in evolution occupied by the Divine Christ-Being who once incarnated as man. It is extremely interesting that without a theological education he should thus have arrived by other and independent means at a substantial

6 Investigations in Occultism

agreement with the broad truths taught by the Christian Church.

The system by which he reached this point of view may be called occult science, theosophy, spiritual science, esotericism or anthroposophy: the name is not of much importance. It is not a religion, but a help towards the growth of a true religious sentiment, a sentiment consistent with the best in all the many religious confessions in the world. The names anthroposophy and theosophy have been in use for centuries.

The title *Anthroposophia Thaumaturgica* was given to one of his books by Thomas Vaughan (1640), twin brother of Henry Vaughan, the poet; and the word is also used by Charles Kingsley and some of the great English mystics. Our movement exists to facilitate the investigation of occult truths, and its researches are not dependent on elaborate diagrams or the latest sensational stories from the astral world but endeavour to find the best means of developing the hidden qualities latent in every human being. If it is able to help even a few people to be happier and better citizens, its use is sufficiently proved. I do not think the world is in need of a new religion. There are enough to suit all types of people. But the world undoubtedly needs a fresh impulse. Early Victorian self-complacency has suffered a rude shock in past years; so long as we talked about freedom and kept formulæ suitable to 1848, it was enough to think that we should muddle through

somehow to a better world already prepared. The materialists have done well, at any rate, in shattering this idol to pieces. But they have given nothing to take its place except a chilling agnosticism or a negative stoicism. The war has shown us how, before it broke out, faults of selfishness and pride existed amongst us. The nations who were not dragged into the war have the same faults, only they have not had the chance of expiating them in self-sacrifice. It is the whole world that is in bondage, and the war may, if taken in the Christian spirit, help to the realization of the needed New Impulse.

So far, perhaps, I have said little that has not been said already from any pulpit on any Sunday, to be forgotten on the Monday and recalled again in a week's time. I do not say this scoffingly, for I can show the effect of such continuously repeated religious instruction. It is all good. It is like the continual dropping that wears away the stone. It acts on that unseen part of us which is called the etheric body, and helps us after death and for ever. It goes to the fashioning of something good which continues to be our property. But it works subconsciously. The object of anthroposophy is to enable man to work consciously on every part of his system, and be in full command of his own faculties.

The anthroposophist claims the ability to distinguish between subjective and objective phenomena. He believes in a form of spiritualism, but

8 Investigations in Occultism

not that kind where the medium is under any control other than his own. The experiment becomes a fully conscious state of sleep. Experts in occultism agree that sleep is caused by those finer vehicles which are known as the Ego and astral body leaving for a time the physical and etheric bodies. Now the occultist gets into this condition with perfect self-consciousness, whence he looks down upon his physical and etheric bodies and also sees the spiritual world around him. There exists in the hidden world that which theosophists call the Akashic record—a kind of cosmic cinematograph. In this record everything that has happened lies reposing, and it is for us to wake it up to life. When we do this we become for the time being one with the picture in the record, and have a true experience of the event or the person we are trying to find in the spiritual world.¹ The occultist thus truly discovers a new world and lays its treasures before us, not that we may greedily devour them, but that we may realize the truth of that which is eternal. He is able to distinguish between truth and illusion, between the eternal and the temporal. He learns the truth about good and evil; he is able to solve the theory of reincarnation and in time to unravel the secrets of the beyond. He is able to have communion with the departed dead, not as the spiritualist does, by

¹ Those interested in this matter are referred to the introduction preceding 'The Soul's Awakening' in Dr. Steiner's *Mystery Plays*.

bringing the dead to him, but by raising himself to their plane; thus the discoveries of the occultist become of value even to those who have passed on.

RUDOLPH STEINER

The name 'occultist' has been assumed by so many half-educated and ill-balanced people, who have brought discredit to its practice, that I am bound to start by a declaration that Dr. Steiner is certainly not one of such. He can stand on his own merits and needs no praise from me, were it not that in English-speaking countries his career, outside the field of psychology, is not widely known. From his thorough training in physics, his career as scientist, and his studies of sociology, his opinion as a thinker is entitled to every consideration, and his sanity and unobtrusive life make him a man entitled to all respect. From his works on other subjects than occultism he could easily have obtained worldly distinction and pecuniary reward. Instead of this he has chosen the much-abused investigation of occultism. In this field he has become by general consent the leading expert, and on that ground alone would be entitled to a hearing. He has given sanity to a study which hitherto has been the happy hunting-ground of the charlatan and half-educated sensationalist. His arguments on the subject should interest the lawyer who approaches it with the balance of the judicial mind. His sense of har-

mony, and at the same time his versatility and humour, should appeal to the artist and man of letters. His intense love of and sympathy with all sorts and conditions of men should touch the heart of the philanthropist; and his self-effacement, piety and deep religious feeling should satisfy the doctors of the Church.

The above qualities are not overstated, and I am fully alive to their danger amongst followers in his immediate entourage, who are apt to be blinded by the sunlight, and have not the better perspective of those living at some distance. They have before now been guilty of turning into a dogma some particular utterance of Dr. Steiner which has appealed to their own sentiment. He has no dogma. He gives us what he sees on investigation, and his views have still to be supplemented and revised.

The words 'occultism' and 'reincarnation' have frightened people, and I am not surprised at this when they are introduced to English people as disguised Hinduism or concealed magic. Dr. Steiner introduces them in, I think, their true significance. Anthroposophy will force the Church to admit, as many Christian writers honestly do, that it is still half pagan; for though civilization condemns the work of the devil, it still clings to the love of material worldliness. It still puts rank, money and position in the front place, and it still allows slavery in sweated labour and in other ways. Anthroposophy should weld

together the different religious sects and lead to their understanding rather than abusing one another. I do not claim too much for anthropology, for the meaning of it is that we should ourselves make an effort in self-development and strive by our love for others to project ourselves into their lives so as to understand them. For this purpose, however, it is absolutely necessary that we should learn to know ourselves first, and this is the object of the occult and spiritual exercises prescribed. If the occult exercises do not produce the right feeling of humility in ourselves, and self-sacrifice and sympathy for others, then we have failed and must try again till we succeed. The exercises are not at fault: it is we ourselves. Church services are not at fault because we are unable to give them our full attention. We get little good out of them when our interest is elsewhere. It is our self-interest that is at fault. Dr. Steiner's occultism gives us power to put interest and enthusiasm into all that we do.

It is often said that this is all very well for old people with money and leisure, but hardly suitable for young or vigorous people who have neither. I must answer that there are all stages and degrees in occult science, though I must admit that by those whose chief aim in life is money or social position occultism had better be left severely alone.

But in speaking to those who have to work hard for their daily bread, and to those, whether they are vigorous or delicate, who are really seekers

after spiritual truth, I can safely say that they will be rewarded according to their strength and their own needs; and though they may not succeed in attaining clairvoyance themselves, the exercises given are an undoubted help in their daily work. They lead to an adequate knowledge of what is real and what it is that matters in the world. They arouse enthusiasm and sympathy; and they give the students greater calm and better balance, improving their nervous system and general health—provided always that they do not lose their commonsense. This depends entirely on themselves, and on the way they devote themselves to the study, and with what object. If it is merely to get a heap of cosmic curiosities into their brains, it will be of little use. It must not be just a pastime, for it is a life. And one must not be dismayed at the risk of the occult vision being sometimes deceptive. One takes the risk of error in this as in the other sciences. There is no danger so long as the student keeps a level head and preserves his equilibrium, sifting everything that comes and adheres to the highest moral and ethical standards. He must, of course, have some knowledge of the occult investigator whom he follows. The latter must be a man above suspicion, but even he can be deceived; hence the great stress that Dr. Steiner lays on the requirement that there must be no dogma. Indeed, it is almost impossible for his followers to claim a dogma for any of his utterances. Taken separately, there are

many apparent inconsistencies which only disappear when his whole scheme is taken *en masse*. Dr. Steiner himself will not be offended if I call it a great jig-saw puzzle. Many pieces are missing, but we must not be impatient. Some important pieces are in a room upstairs—we had better send a little child to fetch them!

The whole plan is in course of development, and only when we study it from the commencement do we see the real wonders of the structure. Dr. Steiner's tolerance, and that humility which is only born of true greatness, lead him to caution his hearers that his views may undergo modification later.

PROCESS

Before we commence we must grant two things—one, that there is a spiritual world around us in which we unconsciously exist morning, noon and night; the other, that man is made of spirit, soul and body, the two former vehicles being occult or hidden. Exercises¹ are given in order to strengthen and harmonize the three vehicles, so that man gets in closer sympathy with the spiritual world around him, and hence with the material world which is its shadow. The exercises consist of symbols and sentences framed in harmony with cos-

¹ These exercises are explained in great detail in Dr. Steiner's books, *The Way of Initiation*, *The Threshold of the Spiritual World* and *A Road to Self-Knowledge*, the latter having eight distinct meditations which should be of great value. (Published by Putnams.)

14 Investigations in Occultism

mic or universal laws by those expert in the matter. The subjects chosen are those in touch with macro-cosmic forces; and when the student unites with them he is stimulated through thoughts, sentiments and volition beyond his own. Such thoughts are real and intransitory. They are creative, and are his dowry now and after death. No sooner are they planted in him than they begin to grow, and he soon becomes convinced of a great spiritual change for good in himself. Life before and life after death are brought closer together, and the sting of death is lost since it becomes merely a process of transition. He begins to look at things in another way. He is fascinated, and a temptation comes to him to give himself up to this and leave his old friends in the world. This he must overcome, for he should now give them even greater sympathy. He must try and understand their point of view. Unfortunately, it often happens that the anthroposophist is too weak to do this, and retires with a slight smile of superiority. If so, he has surrendered to the temptation of egoism or convenience. If he is an anthroposophist he is wanted for mankind, and has no right to retire into the backwoods or fall back into the lap of convenience. He has failed in human sympathy, he has also failed in humility. 'Anthropos' is the Greek for man, and how can he understand man if he retires behind the wall of a hermitage? He himself belongs to man, and his duty is to those around him.

Dr. Steiner's exercises are translated into all languages, for language must be made to suit the individual and not the individual to suit the language. Their efficacy depends in great measure on the student; indeed, it sometimes happens that teacher and student must separate. Independence and individual efforts are the signposts of the student's path; and he must keep a perfect balance between the two worlds.

An occult student is not bound to be a vegetarian; but abstention from fermented liquors is advisable.

Since the days of Adam very few members of our race have succeeded in attaining perfection. Both virtues and faults lie in every soul, and may hence be called occult, because they are not visible. And it is for the development of the one and the repression of the other that occultism exists. When the student has learned to subdue his prejudices and control his power of thought, sentiment and volition, he is able to yield himself up to the divinity and receive in return divine inspiration. This is part of his higher self or higher Ego, which then assumes command.

The exercises are efforts of thinking, feeling and willing; they are called meditation and concentration: one effect is of the spirit and concerns what is divine in the universe; the other effect, though still divine, concerns what is in man. We literally get outside ourselves and see ourselves as others see us. It is the next stage of consciousness

to which we have to evolve, the stage of consciousness now enjoyed by the angels. Formerly we had a state of consciousness like that of inferior animals guided by instincts of fear or of pleasure. And normally we realize this future form of consciousness with as much difficulty as the animals can realize our own reasoning consciousness. We now reason about an object externally. In future we shall develop such sympathy for the object as to become immersed therein, and then reasoning about it will be unnecessary. This future power of projection and assimilation to which we are striving has already been obtained, though perhaps unconsciously, by the poet and the artist. We remember how Keats said he could feel as a sparrow felt when it kicked up the dust. It is an inner sympathy, not instinctive but creative. I do not suggest that every man and woman in the street should endeavour to develop sufficient technical ability to spoil the walls of the picture galleries; but everyone can develop the inner sympathy of the poet or painter. It is this *feeling* of the artist which is acquired by the anthroposophist—not the technical skill; and I feel sure that people who have acquired this feeling have something in them which will last longer than the quite excellent qualities of the average person.

Keats, with his wonderful power of projection; Wordsworth, with his calm and resigned attendance on the inspiration to come; Tennyson, with his deep and solemn mysticism; Browning, with

his power to carry all this into the soul of man in his acknowledgment of the battle between good and evil, and his faith in the ultimate victory of the former:—these have created part of the groundwork of anthroposophy. But the occult student goes a little further. He investigates in the world of Wordsworth and Browning; he makes notes as Emerson did in the spiritual world in which we all dwell, although we may not know it. This he does in a state of sleep, but with perfect self-consciousness; while, technically speaking, his Ego and his astral bodies are outside, observing his etheric and physical bodies (*vide infra*, p. 34). By his occult training he knows this other world and how to act therein. But side by side with all this there must be ethical and moral development; this is absolutely essential if we wish to get at truth in our investigations. A person can become an occultist without this, but not a true one, and he will lead himself and others into fearful pitfalls if, for every occult step, he has not advanced by many moral and ethical degrees. He must have complete control of his thought, his sentiment and his volition. He must have no prejudices which shall interfere. Preferences in love and sympathy are different. Our Lord had preferences, but a preference for a person, a people or place does not necessarily mean dislike of others. Criticism must be kind and constructive not destructive. Another necessary quality is constant readiness to give up a cherished opinion when we find it no

longer holds. Darwin, than whom no scientist is greater, said: 'It is a relief to have some feasible explanation of the facts, which can be given up as soon as any better hypothesis is formed.'

All these precepts mean love, resignation and self-sacrifice. As to duty, it is not the kind of duty regulated by military or police discipline, but a duty inspired by freedom and the love of others.¹ Science and sociology examine the world externally; the anthroposophist, by a conscious power of projection, becomes one with the creative forces of the cosmos, and adds this power to the knowledge of the scientist. The aim of anthroposophy is to make man use his own thoughts and adapt them to the cosmic thoughts flowing freely into him. Anthroposophia, the wisdom of man, is the answer to the riddle on the old mystery temples, 'Γνῶθι σεαυτόν,' 'Know thyself.' In old times the answer to this was obtained by clairvoyance under a sort of hypnotic suggestion on the part of the hierophant. The pupil was not a free agent. It is an anthroposophical hypothesis that the Word, the Truth, having made us free, Our Lord's saying, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven,' may mean that those who have but a little of the old spirit of dependent clairvoyance are blessed; for since the coming of Christ, the Christ impulse in every man can enable him to know himself, to be his own

¹See Dr. Steiner's *Philosophy of Freedom* (published by Putnam's.)

initiator and realize independently the eternal verities without the assistance of the old clairvoyance (*vide infra*, p. 31).

In addition to the occult exercises, Dr. Steiner has published many books, including four mystery plays (published in English by G. P. Putnams, 1920), and has given many private lectures, of which a list is appended to this introduction.

DR. STEINER'S BOOKS

Dr. Steiner has purposely made his books difficult rather than easy, for he says that a book's value depends not so much on the information it gives as on the qualities it develops in the reader. This should, of course, make them more sympathetic to the intelligent, strenuous, workaday Western mind. Dr. Steiner's works are so largely ethical and Christian that if we assimilate them we cannot fail to have a deeper reverence for the world around us, a greater humility in face of the Divine and a greater sympathy for our fellow-men. Dr. Steiner lets his own personality vanish far into the background, and the student travels on his own road, for it is an occult teacher's aim to conceal his own individuality and to bring out that of the student. I could, from my personal knowledge, name many a wanderer along the paths of agnosticism, pessimism and incredulity who has, by the help of Dr. Steiner's investigations, been fortified and strengthened in the faith of

Christian churches. So many difficulties in the Bible and in the Creed are explained and made clear. His works are an excellent tonic to those people who find our church and chapel services cold and dull. We depend too much on the personality of the preacher. There are those who escape church by having formed a comfortable theory that a great Teacher is coming who will put everything all right, and so they sit at home and wait! We have been spoiled by personal oratory, for when we no longer have our pet preacher we become like little sheep without a shepherd. We look for a teacher, forgetting that the Teacher is within us, and we shall only get real and permanent good out of our services when we have developed a true religious enthusiasm, *i. e.*, the power of poet, artist, mystic or occultist of projecting himself so far into these services that we find the Christ within the services and within us, and are raised to the Mystical Communion with the Divine. He is there waiting to be called, but by the law of free will it is for us to make the first step.

It may not be out of place to give a short account of Dr. Steiner's book, *The Philosophy of Freedom*, published by G. P. Putnam's Sons.

'THE PHILOSOPHY OF FREEDOM'

Discussion of the problem of the freedom of the will tends to fall into one or other of three classes.

The Determinists deny freedom by holding all actions to be the necessary effects of antecedent causes. The Libertarians seek to rescue freedom by interpreting it as a power of unmotivated, indeterminate choice. The third school tries to steer a middle course by identifying freedom with self-determination.

Among works of this third school the above volume claims the attention of students of philosophy by its distinctive and individual standpoint and manner of treatment.

Dr. Steiner describes his philosophy both as Monism and as Ethical Individualism. As an Ethical Individualist, Dr. Steiner presents a theory of what we may call moral genius, *i. e.*, the creative origination of moral values and standards. A man is free in this sense when, instead of being guided or controlled by any authority, external or internal, he determines his conduct solely in accordance with his own 'intuitions' of right. Dr. Steiner, however, is careful to point out that such freedom means independence of judgment, but not necessarily divergence in practice from accepted standards, seeing that the latter themselves owe their origin to the creative intuitions of individuals. As a Monist, Dr. Steiner holds these intuitions to be drawn from the universal, super-individual realm of ideas. In short, freedom depends on the power of thought, and thought is the faculty by which man, reflecting upon himself as an object among objects, realizes himself as part

of the universe, realizes his place within it and shapes his conduct in harmony with this insight.

In the first half of the book, entitled 'The Theory of Freedom,' Dr. Steiner lays the broad basis for this view by an analysis of knowledge, showing how our knowledge of the universe and of ourselves depends on the interpretation of precepts by concepts (thought). The second half, 'The Reality of Freedom,' applies the conclusions of the first half, with frequent criticisms of the theories of Edward von Hartmann. Chapter XIV., on 'The Value of Life,' is worth noting for some novel arguments against Hedonism.

DR. STEINER'S LECTURES

These lectures treat of the Bible, of Christian teaching and Oriental teaching, of the various spiritual hierarchies and spiritual beings, of the creation of the world and man, of the nature of men, of occult physiology, of Rosicrucianism, of the mystery of the Holy Grail, of reincarnation and the laws of Karma and of life before birth and after death.¹ Each lecture is of a highly moral and ethical nature, forming, each one in itself, food for many exercises of meditation and con-

¹ There are about thirty-five courses of private lectures, each course having, on an average, ten lectures, taking each about an hour and a half in delivery. A list is given at the end of this introduction. Besides this there are innumerable public lectures.

centration; and after the proper kind of study it is impossible not to find some improvement in oneself. These lectures, arranged in courses, have been delivered orally in various places in Europe, and always to private audiences. They are not revised, and the typewritten copies of the originals are sometimes inaccurate in details. The translators in some instances have been able to correct these faults. But the inadvisability of giving them to the general public is easily seen; for in addition to the above disadvantages, the statements in them, taken by themselves, often seem inconsistent unless taken as a part of a great comprehensive system.

THE BIBLE¹

The liberal and modern section of the Church of England infers that the Bible has lost its infallibility as a rigid repository of ethics and a summary of true historical events. What then has been its power in the past? Its power has been its humanity; it is God's book because it is first of all man's book; and those millions who have derived benefit are those who have been able to receive it as an expression of human experience. 'In every generation,' says Coleridge, 'and wherever the light of revelation has shone, men of all ranks, conditions and states of mind have found in this vol-

¹ I here refer freely to *Foundations of Christian Belief*, by Seven Oxford Men (Macmillan.)

ume a correspondent for every movement towards the better felt in their own hearts, the needy soul has found supply, the feeble a help, the sorrowful a 'comfort.' 'Neither vision nor ecstasy, neither voice from heaven nor bodeful dream,' says Heine, 'has pointed the way to salvation to me. I owe my enlightenment quite simply to the reading of a book. . . . The Book, the Bible. . . . He who has lost his God may find Him again in this volume, and he who has never known Him will there be met by the breath of the Divine Word.'

Nothing is omitted, good and evil are all there, and with that evil the faith expressed by Browning:

One who never turned his back, but marched breast
forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

Matthew Arnold, too, says, 'By nothing is England so great as by her poetry'; and again, 'The strongest part of our religion today is its unconscious poetry.' We do not benefit much by art unless we feel sympathy towards it, and we are even less likely to understand the divinity and the laws governing the spiritual world without feeling sympathy towards it, and without a considerable

effort. In maintaining that nature and all mankind are created and governed by a Supreme Spiritual Being we shall not be able to understand man until we have placed ourselves in harmony with this Spiritual Being; in other words, are 'filled with the spirit.' In art and in science we go to the experts; so to get religious feeling we must also go to experts—to those who have experienced in themselves the inner truth and benefit of the Bible; and then we shall be able in time to share their knowledge and gain strength in our battle of life as they have done from their own assimilation of the Bible experiences. Dr. Steiner says much about the Bible, and his teachings are wholly ethical and consistent with the broad truths of Christianity. It is impossible here to deal with the many somewhat novel statements that he makes. It is best to be perfectly frank about them; they are not yet complete, and such mysteries are not likely ever to be totally revealed until a man is ready and sufficiently unprejudiced and sympathetic to receive them. Though written in German, they have nothing in common with the arbitrary and meticulous method of German commentary-making. He explains the Bible, and does not ruin it, nor treat it in an irreverent manner. His knowledge thereof is gained by coming in direct occult touch with the events themselves. But he declares no dogma, and bids us beware of the enormous difficulties he has to face. To many of us it is of assistance to know that his mind is

trained on lines of science and technology, and that he has never had a leaning towards any particular form of theology or Church. Baptized as a Roman Catholic, but not confirmed, his theories are more likely to have a leaning antagonistic to the Church. Yet his occult investigations have given him results which must be of encouragement to those of us who still reverence the Christian faith. His lectures and his books help us towards the religious feeling we so much need. But he by no means disregards Oriental teaching; indeed, he maintains that the Eastern teaching is of assistance to the West in many respects, and some of his most prominent disciples are Jews. The statement giving most umbrage is the one that the Jesus described by St. Matthew is different from the one described by St. Luke; but in the Bible itself, not only are the genealogies dissimilar, but the method of introduction to the story of the Nativity is quite different. Dr. Steiner always maintains the doctrine of the absolute divinity of the Christ who once, and once only, became man, and that in the person of Jesus of Nazareth. The following statement by a well-known churchman is perfectly consistent with Dr. Steiner's investigations. 'The Whole, in its ideal and complete perfection, proceeding eternally from God, existing eternally as the object of God's love and thought, and expressed in time in the person of Jesus Christ, is the second person of the Holy Trinity. And dwelling in us, manifesting, expressing Himself by

means of us is His Spirit, the third person of the Holy Trinity.'¹

MYSTICISM, OCCULTISM, SPIRITUALISM

Dr. Steiner says nothing against any of these, but admits their great good. He also points out some of the dangers in each.

Mysticism yields up the Ego too soon in its trance. Occultism develops the Ego, so that the Ego, becoming fully conscious, enters the land of enchantment, and, when it is sufficiently pure to be in harmony with what it meets, it gives itself up to it and becomes one with it. But it is always conscious. The occultist prepares the instruments for entering this land. Mysticism goes in without the instruments, and therefore is unable to discriminate between the subjective and the objective.

Expecting Him, my door was open wide:
Then I looked round
If any lack of service might be found,
And saw Him at my side:
How entered, by what secret stair,
I know not, knowing only He was there.

If thou couldst empty all thyself of self,
Like a shell dishabited,
Then might He find thee on the Ocean shelf,

¹ Rev. A. H. McNeile in *Self-Training in Prayer*. Published in 1916 by W. Heffer & Sons, Cambridge, England.

And say, 'This is not dead,'—
 And fill thee with Himself instead.
 But thou art all replete with very *thou*,
 And hast such shrewd activity,
 That, when He comes, He says, 'This is enow
 Unto itself—'Twere better let it be;
 It is so small and full, there is no room for Me.'

T. E. BROWN.

Master of Clifton College, England.

These lines are taken from the calendar edited by a well-known priest in the Anglican Church. Read into them the teaching, 'Know thyself,' and you have the occultist, or rather the anthroposophist.

Over and over again Dr. Steiner warns us of the dangers in mysticism or occultism when the percipient has not conquered his lower self. And one of the first pitfalls is vanity and self-complacency. It is such a satisfaction to the half-educated and ill-balanced mind to fancy that he or she alone is the recipient of a mystic message from the Divine. And that humility is really a sign of true greatness seems forgotten and out of date. The old motto, *Si vis divinus esse, late ut Deus* 'If you wish to be divine, conceal yourself as God does,' nowadays would not be generally chosen; but a depth of wisdom lies within it. The state of ecstasy enjoyed by the mystic is too apt to be one of bliss, and too often, alas! lacks the sincere sorrow of the penitent. This is only a danger, and many mystics have overcome it. A much respected student

of Dr. Steiner has written a beautiful book on mysticism,¹ and he says:

Formal religion is so busy at the base of the mountain of God that there is only time for an occasional look towards the summit. Occult investigation will bore a tunnel to the mountain's heart. Spiritual religion treads with winged feet the path of spiritual ascent.

I should like to add the question, How far may we be allowed to tunnel? And I should like to answer by the sentence, 'Thy will be done on earth as it is in heaven.' For this postulates the real harmony between man and the Divine.

My faith would have no value if I saw harm in mysticism as practised strictly on these lines. The knowledge of the Divine Will is gained by knowledge of ourselves and by so purifying ourselves as to be in a position of harmony with the Being who is all pure. 'Blessed are the pure in heart, for they shall see God.' Dr. Steiner says that early in this century many men will have this power of 'seeing,' and share with St. Paul his vision on the way to Damascus. This, says he, is the second coming of our Lord, when He shall 'appear in the clouds,' *i. e.*, on a spiritual plane, and we shall see Him 'as He is,' viz., a spirit. Thus we cannot agree with those who hold that Christ was only the historical person and is able to

¹ *The Supreme Quest*, by the Rev. J. P. Langham, published by W. A. Hammond, 1915.

reincarnate again merely as a great human teacher. Both Dr. Steiner's investigations and occult tradition point the other way. Dr. Steiner's researches show the Logos to be an unique Spiritual Being who, in order that man may develop of his own free will, allows him to fall from spirit into temptation and death, and then by a supreme act of divine compassion and love takes upon Himself man's form and redeems him. This has been done, and our great Leader is before us in the spiritual world. We have once met Him on our own physical plane, and the next meeting-place is on the spiritual plane; and it is for us now to lift ourselves to Him. This we do by purifying ourselves so as to realize Christ within us; the Christ impulse, 'Not I, but Christ within me,' implies the search for the Ego or 'I,' the discrimination between the lower Ego and the higher Ego, and the sacrifice of the former to the latter consequent upon the discovery.¹

SPIRITUALISM

Many manifestations have been so well authenticated by scientists above all suspicion, that Dr. Steiner would never deny the existence of the phenomena. The Psychical Research Society

¹ The above paragraph has incidentally touched on the dogma of a section of the Theosophical Society whose views are totally inconsistent with those of Dr. Steiner. Another point of difference is that in the Theosophical Society there is constant gossip about the Masters. I have seldom heard Dr. Steiner mention

has done admirable work in putting people on their guard against charlatanism, and no inquirer can deny that spiritualism has done much good in the past. But it is a system of clairvoyance to which Dr. Steiner objects because it is an atavistic relic of days gone by. The spiritual world in times of remote antiquity was round about man in such a way that it was impossible for him to doubt. Later it became necessary to hide the spiritual world so that man might return of his own free will, and so he goes further and further into matter. One of the ways chosen to effect this was by wine, and the story of Noah hints at the laws of the old clairvoyance. Another indication of this is shown in the legend of Siegfried, who is given wine so that he may forget Brynhilde, who is his other self in the spiritual world. We now have to develop this clairvoyance by our own efforts, not solely by what we may have gained through heredity. The objections to spiritualism are well known. The medium generally has no control, and in most cases if the medium had control he would, by his own feelings, prejudices etc., impair the validity of the experiment. He should submit to occult training, and then in place of the old clairvoyance comes the new. For the medium then preserves

them. He would certainly deprecate the familiar hobnobbing assumed by some theosophists towards these beings. My own personal opinion, after a study of Dr. Steiner's writings, is that there is one Great Master, the Christ within us, and the Father is all around.

full self-consciousness and self-control while in his state of trance. And if he has worked on strictest ethical principles as well as on occult lines, this knowledge will be of real value, because it is impartial. Spirits leave various influences behind them as they ascend. Like attracts like. And if the sensitive or medium has, let us say, prejudices against Christianity, influences may take on the shape of a departed atheist, and the medium will be only too pleased not to resist the answer of one who has had the same prejudices as he has himself. 'By their fruits ye shall know them'; 'To some are given the discerning of spirits, to others not.' The Christian, too, may have prejudices in favour of Christianity, but he is more likely to get good under the influence of a Keble or a General Gordon, than of a Voltaire or a Frederick the Great. A truthful man will be a truthful spirit. Thus, without the right training, and destruction of prejudice and egoistic desire, it is possible to fall into serious errors.

REINCARNATION, KARMA, AND IMMORTALITY OF THE SOUL

According to Dr. Steiner the one proves the other. As a rule the arguments both for and against reincarnation fail lamentably in logic and sound reason. The theory on its behalf depends too much on its plausibility, and those who are against it generally refuse to study the other side.

They dismiss it with scorn, or shelter themselves behind a wall of conventional dislike. Unfortunately, it has been hitherto presented to English leaders with an Oriental tinge, which has frightened church folk, but there are Anglican clergymen who boldly proclaim their belief in it. Dr. Steiner has treated it in two ways. As a scientist his early training and university degrees and scholarly reputation entitle him to respect, and as such he handles the question in a little book which has been translated and is about to be published, called *Reincarnation and Karma*.

As an occultist his investigations show the same result, viz., that the spirit, in order to develop and help the evolution of the world, frequently descends and makes use of a human body in which to carry on the work. His earlier view seemed to be the same as that of Madame Blavatsky, that the soul reincarnated at regular intervals of some thousand years or so—an interval depending on solar or stellar calculations, and alternately male and female. This idea he has considerably modified. At certain transition points in history, and as the individuality of man increases, these hard-and-fast rules are broken into. Certainly in his mystery plays and lectures, and in private conversations, Dr. Steiner has given many exceptions to the old rule.

Theosophists bring much ridicule upon themselves by publishing aloud their distinguished pre-existences. It is an extraordinary form of snob-

bery and self-advertisement, and does much harm to the cause. The person who discovers his real identities, generally takes it to be too secret and intimate a matter to be made into wholesale gossip; and if a true occultist, he will seek self-effacement rather than self-advertisement. Dr. Steiner uses every means for hiding his personality, and no one knows who he really is.

As to immortality, the occultist may discover it in many different ways. No two people are initiated in the same way, and the gateway into the the spiritual world during life depends on the path the occultist has chosen and upon the motive which guides him. He may come through the dimension of Space or that of Time. In either case he keeps his consciousness and self-control. Let us take that of Time as an example. One of the occult exercises is the picturing yourself backwards through the events of the past day. Let us take the occultist who is able to go further back, even to that period of babyhood of which we remember nothing. He goes further still and comes to his life before birth. His memory is bound up with his etheric body, and he finds this body and more besides; he sees all his real self divided up, he has the experience of meeting his real self. He is outside his own self, as it were (*vide supra*, p. 17); he looks back upon his physical body and sees that his real self is not just the physical body lying helpless upon the sofa, and which will sooner or later perish; but is something which has lasted

through the ages and keeps on developing itself by its experiences gained by incarnating into the physical. Thus he gains the knowledge of reincarnation. He gets in touch with old friends, though dead, and with the souls of those we call alive. He learns to know the elemental kingdoms, and, perhaps, some of the hierarchies of angelic beings. These experiences are to him stronger and truer than any argument, and he returns convinced of immortality and also of progress in every soul. He returns an optimist, convinced, above all, of the purest Christian truths, convinced that the way of love and self-sacrifice means a constant return to earth in order to make it better and better, until it becomes perfect. Some people would use reincarnation in order to leave the world, which they call illusion. The Christian reincarnates because he loves the world, though it is the spoiled image of the spiritual, and because he wants to turn it into a better world.

The theory of reincarnation is, of course, extremely old, but curiously enough it has not been generally accepted by Christians. Dr. Steiner says that this is all in the order of things, for it would not have been good for man to dwell on his past incarnations during the dark ages, and even up till now. Man had to go through doctrine by faith; he then had to achieve as much as he could by materialistic science, and knowledge of his former self would have hindered him in his work. The time has now come when men are becoming

sufficiently developed to enable them without danger to see their previous incarnations. The spiritual world up till now has been as far as possible withdrawn from them in order that they might perfect themselves in thinking, and then, at the right time, reach the divine by their own effort of free will.

It is true that departed spirits seldom tell the medium of reincarnation. One reason has just been given; another is that the nearer the departed spirit approaches the questioner, the more does he take up the wishes of the questioner himself. A departed spirit does not understand the spiritual world all of a sudden, any more than we on this plane understand the physical world at birth. Understanding of each world is greatly facilitated by spiritual communion, and this is encouraged between living and dead; but never a wish must there be of bringing the spirit down into our materialism. This is another danger in spiritualism. The spirits have their own work to do, but we can work with them.

From one point of view their life is an experience of expansion. Death implies the expansion of the individual beyond the limits of his physical body. It is the physical plane which acts as an obstruction to sympathetic souls. Yet there are occasions in life when the tie of real love will transport a person in spirit to the other ends of the earth if the beloved one is there. This is all part of the power of projection hitherto hinted at as the gift

of the artist or poet—the projection of sympathy, and the achievement of the next state of consciousness called the consciousness of the angels.

(Some thirty years ago we were all enchanted with *Peter Ibbetson*, by Du Maurier. It seemed to us then a pretty fairy tale; but there was much truth behind it. And again we find the truth repeated in Kipling's *Brushwood Boy*.)

At death, then, we burst through the physical plane, and have the power of expansion to the so-called Sphere of the Moon. This is Kama Loca or Purgatory, where we experience our earth life again; and we do much more besides. Later, as we get more and more power, we expand to other realms beyond those of the Moon, namely, to Mercury and Venus, and so on until Saturn is reached. This is the limit of our powers, and at this moment, which is called the Sun at Midnight, the individual sees his future life on earth for which he has been working, and then he begins to contract back through the realms through which he has gone until in a state of unconsciousness he is enfolded in the love of a physical mother.¹

Now, these planetary realms have special characteristics peculiar to each. The individual has to go through them all, and does so with profit or without, according as to whether or no he practised the particular virtues of that particular

¹ The occultist when he enters the spiritual world during life can experience this 'sun at midnight,' and this also gives him the clue to reincarnation.

planet during life on earth. Let us take what is called the Mercury sphere, for example. This is essentially the region where social good feeling, genuine and sincere good-fellowship between all classes and peoples, is strong. He who has retired from his fellow-men from the egoism of, let us say, either the miser or even the recluse of false asceticism, will get little benefit; whereas the man, publican and sinner though he be, who has done his best to help a lame dog over the stile will benefit enormously. It is the law of sympathy and mutual attraction, and when the latter reincarnates he is born at such a time as the planet Mercury can be of greatest use to him. This is real astrology, and each man prepares his own. Everybody goes through these planetary conditions. But the progress of some people resembles that of travellers who never see the beauties of the country through which they are travelling, and get no benefit from it.

Those who are dead meet their friends and have real communion with them, but, as I said before, it is unimpeded by the physical restraint of earthly life. They meet all the Group souls; and it is well if during our lifetime we have done our duty to their 'representatives' on earth. There are the national Group souls; there are the Group souls of animals, and the Group souls of plants and minerals.

The occultist learns to hold communion with those who have departed from the physical plane.

Exercises are given by the occultist as signposts along the road to prevent blunders.

AN EXAMPLE

Let us see anthroposophy in practice. And I choose a crude example. I want to show the power its study brings of poetic or religious projection or absorption in something, and how this practice brings with it on the one hand a loss of egoism and on the other an added interest in life.

I shall take the case of divine service one Sunday morning at the conventional hour. And I want you to remember how Browning felt when driven out of a chapel to take refuge in a church and then in a study of a German philosopher. He returned finding that, although in the two former instances there was little air to breathe, yet there was love; whereas in the German professor's sanctum there was no love and the air was poisoned. The service I am taking you to is a Church service—but not one where there is an interesting preacher or beautiful music, but one where everything is dull and there is no external assistance to serve as an incentive to devotion. People have come to avoid criticism from their neighbours. They enter the church and enjoy criticizing those who are there. Everywhere there is the personal element—people, church, preacher, service, all to be criticized, and never too kindly. To prevent

unutterable boredom they must be cruel or flip-pant. In an hour and a half their seven days' devotion to their Creator is accomplished. But how is it that sitting in the midst of all these adverse influences are some few happy souls deriving unseen yet immeasurable profit—profit to themselves whereby they can profit others? They need no stimulus, for it is within them. 'Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours'—this is the spirit which they have absorbed: they notice nothing of the starchy, stiff convention of the congregation, nor the dullness of the service. The liturgy, which contains some of the most beautiful language in the world, appeals to the artistic sense they have now developed. The hymns, especially when the author happens to be Keble or another similar great mystic and poet, sink deep into their souls. The psalms—muttered or murdered though they may be—give them the experiences they require for human solace and encouragement. And the sermon—although very often the logic and sequence leave so much to be desired—always contains, in addition to the text, something good and something to remember. These few souls have developed the right feeling; and their religious exercises are developing a hidden Christ-like force. It is this enthusiasm, this concentration of interest, which is so necessary to us now in these superficial days when everything is run at top speed. This rest by the river for

a short time is really essential to our very existence.

Besides the repose necessary to soothe the fearful nerve-strain of men today, they would be so much happier if they could get beyond the obstructive personalities of their neighbours, and sometimes, instead of looking upon them as mere men and women, looked upon them as spirits.

CONCLUSION

Dr. Steiner is the last man in the world to presume that his views are necessary for salvation. But I know from personal experience what help both his discoveries and his method have been to others as well as to myself. An eminent divine of the Church of Canterbury has told us that, as each individual Christian is called to make his specific contribution to the life of the Church as a whole, so also each smallest sect exists to bear witness to some neglected fragment or aspect of Christian truth which is vital to the balance of the whole. Each has, says he, something to teach, and each has a great deal more to learn. This is the kind of sympathetic understanding, though extended to all religions and all peoples, which is fostered by Dr. Steiner's investigations. To use his own words: 'Only when we observe life from spiritual standpoints of the most varied kind can we come to true conclusions about it.'

42 Investigations in Occultism

THE PRIVATE COURSES DR. STEINER'S LECTURES
FROM 1906

(Now in the English language and in the
custody of the Editor of this book.)

Theosophy of the Rosicrucians.

St. John.

Universe, Earth, Man.

Egyptian Myths.

Apocalypse.

Spiritual Hierarchies.

St. John and St. Luke.

The East in the Light of the West.

Karma.

Mission of Folk Souls and Norse Mythology.

Bible Story of Creation.

Occult Histories.

Cosmic Miracles and Greek Mythology.

Christ, Divine and Human.

World of Sense and World of Spirit.

Spiritual Beings.

Man in the Light of Occultism, Theosophy and
Philosophy.

The Bhagavad Gita and the Epistles of St. Paul.

The Mysteries of the East and those of Christianity.

The Bearing of Occult Development on Man's Sheaths
and Bodies.

The Occult Foundations of the Bhagavad Gita.

The Secrets of the Threshold.

The Holy Grail.

The Legend of Paradise, Cain and Abel and the Holy
Grail.

Gospels of St. Matthew and St. Mark.

Christ and the Spiritual World.
 The Inner Nature of Man between Death and Rebirth.
 Human and Cosmic Thought.
 Christ and the Human Soul.
 Occult Development and Occult Science.
 Christ at Golgotha and in the Twentieth Century.
 The Morals of Theosophy, and St. Francis of Assisi.
 The Meaning of Life.
 The Christmas Tree.
 Easter.
 Whitsuntide.
 The Nature of Anthroposophy.
 How to Get Understanding of the Spiritual World.
 Prayer.
 Illness and Healing.
 Wisdom and Health and the Food Question.
 Asceticism and Illness.
 From Jesus to Christ.
 The Nature of Egoism.
 Laughter and Tears.
 The Mission of Anger.
 The Mission of Truth.
 The Mission of Devotion.
 Mysticism.

I should like to recommend the three pamphlets by Mr. Arenson, published before the war by Mr. Watkins, of 21 Cecil Court, Charing Cross, London, W. C. at sixpence each. They are a good example of occult study upon Dr. Steiner's lines, showing the method and its result when applied to the Ten Commandments and the Sermon on the Mount and the Interior of the Earth.

H. COLLISON.

CHAPTER II

Former methods of teaching theosophy—Modern necessity for publicity—Task of theosophy—Study of man—His seven principles.

ONLY of late years has theosophy been made accessible to the general public. It used to be considered a secret teaching which must be communicated only in small intimate circles; the knowledge of it was confined to groups of initiates, or to occult brotherhoods; people in general could be touched only by its results. Nothing much was known of the initiates' learning, or of their actions, or of the place of their activity. The great historical personages whose names are familiar to us are not really the world's greatest men; this title belongs to the initiates who keep in the background. One or two cases may be cited by way of illustration. In the eighteenth century, such an initiate called once casually on a man with whom he was slightly acquainted, and spoke some words to which that man paid no special heed; yet those words took root in him and grew into powerful thought-forms, the literary results of which are now in innumerable hands. This man was Jean Jacques Rousseau. He was no initiate himself, but derived his knowledge

from one who was an initiate. Or take the case, of Jacob Behmen or Boehme. A cobbler's apprentice, he was working alone in his master's shop. A person entered, said a few words to him and went away. Yet he made a great impression on the boy; and immediately after he had left the shop, the boy heard a voice uttering these words: 'Jacob, Jacob, thou art very small now, but thou wilt become great. Mark well what thou hast this day seen.' And thus a secret tie was formed and maintained between him and this person, who was a great initiate. To this initiate we owe the inspired teachings of Jacob Boehme, or Behmen (1575-1624); in England his views were partially adopted by John Pordage and Henry More and the Cambridge mystics. But there were other ways in which an initiate could work. For instance, a man might receive what seemed to be an ordinary letter. He is, let us say, a minister of state having great authority, but not familiar with the ideas and the thoughts required by the initiate. The letter may be an ordinary begging letter. But in reality it is something else and if every fifth word, for example, be read in sequence, a very different meaning is conveyed; the recipient does not notice the concealed message, because it does not penetrate his ordinary everyday consciousness, but the hidden text begins to have an effect on him nevertheless.

In those days, only a few who had been properly prepared could be initiated. Such secrecy was

necessary in order that knowledge might be properly directed, so as to enable others to reap the ensuing benefits. This knowledge was not intended to gratify mere personal satisfaction or idle curiosity; its object was to direct the civil and social life of man. It had practically to shape the world's polity. All inventions and discoveries can be traced back to impulses given out by the occult schools. Everyone who was permitted to partake of theosophic teaching was compelled to submit to searching tests and to give ample proofs of personal worthiness. In recent times this method has been abandoned, and now the elementary teaching has been made public. If today the old methods were employed they would be failures. One of these methods was religion, for the wisdom to be imparted is contained in every religion; but nowadays knowledge and faith have become antagonistic. Therefore we are obliged to use our acquired knowledge as a path to higher perceptions. But the knowledge thus gained is dangerous if it is not accompanied by mental and moral training of the highest kind.

It was easy to restrict theosophical teachings when these were given only orally. But printed books have spread and popularized the knowledge of supernatural things, and widened the gap separating knowledge or science from faith.

Therefore it is of the utmost importance that

some of the treasures of the hidden wisdom should now be shared with the world at large. For people are asking on all sides: Whence came man and whither is he going? What is there behind form? What happens after death? These questions must no longer be answered by hypothesis and by theory, by shirking the issue while sheltering under the comfortable protection of a dogmatic creed, but by fact.

The task of occult science has ever been to solve the riddle of humanity. And this volume is intended to be a demonstration of practical occultism, an occultism that is workable; not a single theory is put forward that cannot be used in practice. Pretty theories of all kinds have crept into much of the theosophical literature, perhaps because people began to write such books without really understanding the subject. Such writings may suit the needs of an inquisitive disposition. But theosophy is a living principle and has to become manifest in life. The theosophy of the future will not be the monopoly of a society or sect, but will be absorbed by man and become a part of his existence.

Now what is man? The only thing our senses can perceive is the physical man and this physical man is the only body of which science takes cognizance. But if this were all of man, would he be in any way different from a stone? Man, however, can move, feel, think, grow, feed himself and produce children. In common with the

plants, he has the capacity for growth, self-nourishment and propagation of his kind. What is it that differentiates him from a mineral and puts him on a par with plant life? There must be something within him enabling him so to utilize his physical forces and substances as to possess the means of growth, nourishment, propagation etc. This something is the etheric body. According to occult science man has a physical body subject to the same conditions as the mineral kingdom, and an etheric body having the same properties as the kingdom of plants.

This can be verified by the experience of those who have developed the occult powers which lie dormant in most people. A blind person who gains sight by an operation presents a somewhat analogous case, except that occult powers can be attained by everyone who has the patience to go through the proper training. These powers are a sort of development of suggestion, of which there are two kinds, positive and negative. Positive suggestion is the suggestion of something that does not exist. Negative suggestion is the withdrawal of our attention from something that does exist; it is a further development of a state of consciousness occurring every day, when things pass us without our noticing them. This state is in no way akin to hypnotism, which implies a different condition of consciousness, during which the hypnotizer remains in touch with the person hypnotized. Theosophy or spiritual science dis-

countenances such practices, for they make man's consciousness dull and cloudy. While investigating the higher worlds, man's senses must be as keen and alert as they are while he is at work in ordinary life. The greatest danger that can befall a man is for him to lose consciousness.

If you want to see the etheric organ alone, you must by use of your own will-power be in a position to suggest the physical frame away, while fully retaining ordinary self-consciousness. If and when you succeed in this, the space where the physical frame was is not left empty; you see in front of you the etheric organ, a form made of bluish-pink light, a phantom of light, somewhat darker than a peach blossom. You will never see this phenomenon when you suggest away a crystal; if you suggest away a crystal, the space it occupied becomes empty, but in plants and animals the space is filled as in the above description. And it is this etheric organ which causes or brings about nourishment, growth and propagation.

Man has further the capacity for joy and sorrow. A plant has not got this, as the initiate can discover for himself when he succeeds in suggesting away both the physical and etheric organs. That which man has in common with animals is the astral body, and this body embraces all that we know as desire and emotion. The average individual must content himself with conviction (an inner experience) upon this subject; the initi-

ate¹ beholds it as an objective fact. He sees this third member of man's body to be like an egg-shaped cloud, which is in a state of perpetual inner movement. It is not merely a cloud around the body, but the body itself is part of the cloud. If he suggests away the physical and etheric bodies, he sees the whole space filled by a thin cloud of light alive with perpetual inner motion. In this aura every desire and impulse and wish appears as a colour and a form of the astral body. Fierce passions, for instance, look like flashes of lightning. The astral bodies of animals differ in tone to correspond with the various species. And if the initiate has a fine sense of colour, he can distinguish the different temperaments of men by the dominating tone in the aura. Nervous people have a tiger-striped aura in which dots continually appear and vanish. An aura cannot be painted, for it is never at rest.

The astral bodies of men differ greatly both in colour and in form. The astral body of a man in a lower stage of development is permeated by all sorts of pictures of low desires, has a reddish-grey fundamental colour, with reddish-grey flashes, and is similar in form to that of certain of the lower animals. Very different is that of a lofty idealist, such as Francis of Assisi, who denies him-

¹ The word 'initiate' does not necessarily mean any exalted rank. There are initiates of all kinds. The initiate here described is merely the person who is able to see on the next dimensional plane.

self many things and purifies his wishes and impulses; its shape is transformed and it pulsates with clear radiant colour.

We now come to something that sets man apart and gives him his special place: something that neither stones, plants nor animals have: a fourth member or principle that is declared and explained by a word that is different from all other words. 'I' or 'I am' is a name I can apply only to myself. There is no other word which cannot equally well be applied to another object. The 'I,' the 'I am,' is the ego and is different. The Hebrew initiate termed this the 'unspeakable name of God' which is in man, for it is only one's own soul that can utter this one particular name. It must sound forth from the soul itself; each soul must utter its own name, for no other soul can pronounce it. Hence the emotion which thrilled through the congregations of old when the word 'Jaho' was pronounced, the 'I,' the 'I am.' In the name which the soul gives to itself, divinity begins to speak. This is what man has and the animal has not. It is his conscious proof of immortality. It is a very powerful occult exercise to learn to realize the enormous importance of this word and let it dwell in and permeate one's whole soul.

Now, how does this ego appear to the clairvoyant or initiate? As he inspects the astral body, he sees everything in perpetual motion except a little space which, like a bluish egg placed

on its side, lies motionless behind the forehead, near the root of the nose. This feature is seen only in man. It is not so easily visible in civilized peoples as in the uncivilized, and can be seen most distinctly in savage tribes. There is really nothing in this spot. It is empty space. As the middle of the flame of a candle looks blue when seen through the light around it, so does this empty spot look blue when seen through the astral light around it. This is the outer symbol or expression of the 'I am.' And the more a man works from his ego upon himself, the more rays go out from the bluish ball, which is the ego centre. These rays express forces through which man gets control over his astral body. Hence it can be said that man has two astral bodies: one which has retained its animal propensities, and one upon which man himself has worked.

Everyone possesses a physical body, an etheric body, an astral body and an ego, but there is a difference between a cultivated man and a savage. Refined habits produce fine colours; development or progress in the power of distinguishing good from evil is shown by a more refined and more perfect aura. In the man of cultivation the ego has worked on his astral body and ennobled his desires. The higher a man stands on a moral and intellectual plane, the more has his ego worked on the astral body. The clairvoyant can say: 'This man is developed, that man is not.' That which man has himself worked on and into his

astral body is called 'manas.' This is the fifth principle. As much of his astral body as man has conquered is called 'manas,' and there is always a portion of the astral body that is 'manas,' or spirit-self.

One can also work indirectly on the etheric body and influence it. In the same way as one can learn how to attain to a high morality, one can learn to work on the etheric body. And the man who has learnt this is called a disciple or 'chela.' He is master of his etheric body; and as much of this as he has worked upon is known by the name of 'buddhi' or life-spirit. This transformed etheric body is the sixth principle. We can recognize a 'chela' as follows. The ordinary man does not resemble his previous incarnation either in form or temperament. The 'chela' has the same habits and temperament as in a former incarnation. He has, with full consciousness, worked on that body that is concerned with propagation and growth or development.

But the greatest achievement to which man can attain on this earth is to be able to work on his physical body. That is the most difficult task for him to accomplish. It implies control of the breathing powers, of the circulation of the blood, of the nervous system and of the thinking processes. The man who has achieved this is called an adept. And that which he has built up is called 'atma' or the seventh principle or spirit-man.

The fifth principle or 'manas' is partly formed in everyone; the sixth and seventh exist only as tendencies or possibilities.

The soul is described in the following chapters.

CHAPTER III

Sleep and death—Soul or astral body—Man's seven principles—
Memory—Kama-loca or purgatory—Separation of soul—
Astral remnant—Appearance at séances—Causal body—
Note on reincarnations.

DEATH is truly called sleep's elder brother, for there is a relationship between them as well as a difference. That which happens between falling asleep and reawakening seems to be a lack of consciousness, and our recollections of a dream are vague and confused. To understand the nature of sleep and death we must bear in mind the seven principles of man's organism. Four of these are wholly developed, the fifth partly, while the sixth and seventh are present only in embryo. They may be enumerated as follows:

1. The Physical Body, through which our outer senses function.
2. The Etheric Body, which in delicately toned light permeates the physical body throughout.
3. The Astral Body, which contains the psychic principles:
 - a. The sentient soul;
 - b. The intellectual soul;
 - c. The self-conscious soul.

4. The Ego or Body of Consciousness, which sets about transforming the first three by acting upon the psychic principles.

Within this Ego is:

5. Manas, partly developed.
 6. Buddhi
 7. Atma
- } of which there is merely a seed.

A man in the waking state has the first-mentioned four in and with him. The etheric body permeates his physical body and extends just beyond it, projecting more in some places than in others; the astral body surrounds his physical body like a cloud up to a point about two and a half heads length above the physical frame, and gradually disappears as it nears the ground.

When a man is asleep, the connection between his physical and etheric bodies remains unaffected, but the astral body relaxes its hold and both astral body and ego glide away.

It is the astral body which receives impressions of the outer world; man loses consciousness in sleep because the astral vehicle has left the body. In earth-life man needs his brain as a physical instrument with which to be conscious of the outer world, for he cannot be conscious without it. When the brain is too tired to act, the astral body goes out and man falls asleep. Some theosophists teach that it is then in a passive state, but this is incorrect. It is continually and continuously

acting on the physical body by restoring and making good the ravages caused by fatigue. Hence the necessity of sleep and hence its refreshing effect.

At death something further happens. Not only the astral and the ego but also the etheric body leave the physical. These three bodies ascend and remain united for a while after the death of the physical body. Death takes place when the connection existing between the physical body on the one side, and the etheric and astral bodies on the other, is broken in the heart. An apparent flash or radiance is visible in the heart at the instant and then the etheric and astral bodies and the ego are seen ascending above the head of the corpse.

A remarkable event now occurs; the man recollects every event in his past life; his whole life stands like a great picture before his soul. Something of this sort is known to happen on rare occasions after a great shock or in imminent danger; for example, a drowning man sees, as death approaches, his whole life displayed before his soul. The whole etheric body is then relaxing. And we also experience this partial departure of the etheric when our legs or fingers 'go to sleep.' When a finger 'goes to sleep,' the clairvoyant will observe another sort of finger creeping out. This is the etheric finger, or the etheric body leaving the physical in this particular place. And here we can see one of the dangers of hypnotism; for a

clairvoyant will notice the etheric body hanging out like a sack on each side of the head of a hypnotized subject. And if this practice is often repeated, the etheric body gets too accustomed to relaxing its hold on the physical frame and great dangers may ensue. Such a person will lose his independence and become dreamy, dizzy and subject to fainting fits.

The etheric body is the storehouse of the memory, and the finer the etheric body the better developed will be the memory. If the etheric body adheres closely to the physical frame, as is usual in man, the etheric vibrations cannot work sufficiently on the brain, and cannot enter man's consciousness because the physical body covers them up with its coarser vibrations. The vibrations of memory in the brain are, as it were, covered up by the heavier vibrations of physical matter and memory is lost. This is our normal everyday experience.

In danger of death, however, the etheric body frees itself more or less from physical encumbrances and is able to cast its memories on the brain. This kind of memory occurs also immediately after death and lasts until the etheric body has left the astral body and the ego. In ordinary cases the etheric body relaxes and is gradually dissipated into the universal ether, but not without leaving a concentrated extract behind. In the case of a 'chela' or disciple this dissolving process takes place slowly, becoming slower still as evolu-

tion proceeds, till at last a stage of development is reached where there is no dissolution at all.

We have now come to that point of time after death when we see in ordinary man two corpses: that of the physical body and that of the etheric body. We must realize that man's consciousness is dependent on his senses. Darkness follows loss of eyes, deafness loss of ears, there is no cold or heat when we have lost our sense of touch. Yet something remains. What is it that awakes the soul, that fills our everyday consciousness? What is it that continues to exist when all other organs fail? The astral body. When we understand this answer, we shall understand the conditions under which life is carried on when the two corpses mentioned above have fallen away. This condition is called *Kama loca*, the condition of desire. When it is called 'the place' of desire, the name may give a wrong impression; it is not outside our present abode, it is all around, about and within us, and the spirits of the so-called 'departed' are around us in the condition we call 'life' as well as in the condition we call 'death.' But their presence escapes our physical senses.

The law of the spiritual is expansion. Now a disembodied consciousness which endeavours to return to its physical environment whether by so-called materialization or other means finds itself necessarily in conflict with this law, and confusion is bound to be the result. Moreover, the so-called spirit in endeavouring to contract its

interests and focus them upon physical objects loses the intuitive knowledge which is proper to the region whose nature it may be endeavouring to communicate. For instance, a medium may summon a disembodied spirit into a room. The spirit upon its arrival will have lost its power of describing the spiritual plane as it really is, and since it is hovering between the principles of expansion and contraction (or materialization) confusion arises and the spirit is incapable of delivering a message of any real value, or even of establishing its individuality as an absolute fact. But should a seer be able to get into touch by expansion with the spirit in its own sphere then there is no hindrance to free interchange of thought. The seer's spirit has followed the law natural to the spiritual and has expanded into that realm. It must be borne in mind that expansion is expansion of power or consciousness and not of space. It is not distance which separates the spiritual and the physical worlds, for they interpenetrate, but the impossibility, so far as the ordinary deceased person is concerned, of being in conscious touch with both worlds at the same time. The coarser or lower element which remains behind becomes the third corpse of man.¹

¹ The terms 'higher' and 'lower' in theosophical writings are apt to mislead, if we think of them as expressions of space. 'High' means pure and free; 'low' means bound to the materially gross. They are terms more indicative of power and influence, of expansion or contraction, of calm instead of confusion.

This astral husk gradually vanishes and generally has disappeared before the man's next incarnation; but until then it may hover about on lower planes, and hurtful influences may proceed therefrom. Until its dissolution it may appear in spiritualistic séances and present news of various kinds through a medium, and many people believe it to be the actual dead person, whereas it is only an astral corpse. It encloses the lower impulses and habits as peas are held in a pod, can give answers to questions, can impart information, and can behave and talk just as reasonably as the lower nature was capable of doing. Many mistakes and muddles are the result. The spiritualist, Langsdorf, presents us with a striking example. In his book he describes a meeting with Mme. Blavatsky. To him the idea of reincarnation was abhorrent and he did all in his power to combat it. He says in this book that he had summoned her, and she had declared that not only was the reincarnation theory false, but that she greatly regretted having taught it. This may all be perfectly true, seeing that what Langsdorf must have evoked was not Mme. Blavatsky herself, but her lower astral corpse. And it is quite conceivable that this object may have given such a reply to his question, when one knows that at the beginning of her career Mme. Blavatsky did actually in her book *Isis Unveiled* question the theory of reincarnation. In her later knowledge and perceptions she rose higher, but her mistake remained behind in the astral husk.

What is there left of man when the physical, etheric and astral bodies have gone? The memory picture displayed to the soul at the moment of death disappears when the etheric body forsakes the astral vehicle, and being a direct psychic impression vanishes into the unconscious. But its result remains, and the complete product of the past life is stored in the higher astral body in the form of an extract of energy. But man has gone through this process frequently. At every death throughout his many incarnations the memory picture has arisen and has left behind this so-called extract of energy. And each life has added a fresh picture to the last. In these collected pictures we have a kind of new element in man, accumulating since the time of his first incarnation and forming a fresh body added to the original four—the physical, etheric, astral and ego—it is called the causal body. When once formed, this causal body is everlasting, but it has to be created by the products of lives. This is the reason why men differ so greatly. Those who have lived on earth repeatedly, and have been through many an incarnation, and have added many pages to their book of life, are highly developed and have a rich causal body. On the other hand, those who have been through but few lives have had less opportunity of gathering the fruits of experience, and their causal body is less developed.

NOTE.—Generally speaking, the length of time between incarnations depends upon the changes that have taken place on our

earth, and which offer man new conditions and fresh opportunities for development. At different periods of the world's history certain beings have been held in special honour. For example, until 3000 B.C. the constellation of Gemini, or the Twins, was honoured in Persia. From 3000 to 800 B.C., that is, for 2200 years, Taurus the Bull was the object of devotion, and the Egyptians revered Apis the sacred Bull, while in Asia the Mithras Bull was venerated. From 800 B.C. onwards another animal comes to the front, Aries the Ram or the Lamb; hence the legend of Jason fetching the golden fleece of the sacred Ram from Colchis in Asia and bringing it from the East across the Black Sea. The Lamb was so highly honoured that Christ was designated the Lamb of God, and the first Christian symbol was not the Cross upon which our Redeemer was crucified, but the Cross with the Lamb. These facts signify three successive epochs of civilization, connected with the most important occurrences in the heavens. The path of the sun lies along a certain zone, the zodiac, and at the vernal equinox the sun passes into a particular sign of the zodiac; this sign constantly recedes, so that in a period of, say, 2200 years the sun enters the next sign. The sun having been in Gemini goes in 3000 B.C. to Taurus, and in 800 B.C. to Aries. The nations chose as their symbol of honour that sign in the heavens in which the sun rose in the springtime, the vernal equinox. We materialists cannot realize the feeling of awe and reverence that filled the ancient peoples when the sun entered a new constellation—at the moment, for instance, that the sun entered Pisces. What did they see, these ancient folk? They saw the embodiment of the forces of nature. These forces lay all winter bound in sleep, but in spring the sun appeared and called them to their awakening. The constellation in which the sun appeared in springtime was the one that gave the sun fresh force and strength, and therefore was the one to be most highly honoured. These people knew that this advance of the sun was an event of special importance, for they knew that the sun's rays would now shine under a new set of conditions; the space of 2200 years marked a complete change of conditions upon earth. And this was the time passed by man in Devachan between death and a new birth. Up till now occultism has recognized that this is the space of time in which conditions on earth change to such an extent as to give man something new to ex-

perience. Consequently, 2200 years are generally said to elapse between two incarnations. In this time man appears twice, and comes as a rule once as man and once as woman, so that the time is really 1100 years. It is incorrect to say that male and female incarnations follow each other in groups of seven. The experiences of a soul are very different according as it is in a male or a female body. In 2200 years it is generally once male and once female. There are many exceptions to the above, possibly because man is becoming more and more individualistic. There certainly are many exceptions at a time when mankind is passing through some great historical crisis.

CHAPTER IV

The soul—The spirit—Death—Its influence on the soul—Spirit continues contact with soul—Karma—Kama-loca—The soul world—Expansion, the law of spiritual freedom—The conditions of 'glowing desire,' 'fluid excitability,' 'sympathy and antipathy,' 'dominant wish,' 'pleasure and displeasure'—Suicides—Condition of psychic light—Pious practices—Condition of psychic power—Artistic natures—Condition of psychic life—Concluding remarks on Kama-loca.

THE soul is the link between man's spirit and his body. Its forces of sympathy and antipathy, which through their mutual relationship cause the soul to demonstrate emotion in the form of desire, excitability, wish, pleasure and displeasure and so on, are operative not only between astral structure and astral structure, but also between astral structure and beings of the physical and spiritual worlds. While the soul dwells in the body it shares the experiences of that body. So long as the physical processes of the body go on with regularity, the soul feels pleasure and comfort; when these processes are disturbed, displeasure and pain appear. And the soul also shares the activities of the spirit; one thought fills the soul with joy, another with disgust; a correct judgment wins the applause of the soul, a false one its disapproval. The level of development of a man depends upon

the direction in which the inclinations of his soul tend. The more a man's soul sympathizes with the utterances of the spirit, the more perfect he is; the more he is governed by the inclinations of the body, the more imperfect he is.

The spirit contemplates and knows the physical world through its instrument, the body; and the soul is the mediator between them. The soul sets the sensation of tone free from the physical impression which the air-waves make upon the ear, and experiences pleasure in this tone. This pleasure it communicates to the spirit, which thereby learns to understand the physical world. The soul will translate a thought which arises in the spirit into the wish for its realization, and with the help of the bodily instrument this wish becomes an action. Man can fulfil his destiny only by allowing every action to be dissected by the spirit. The soul is able, in virtue of its own powers, to meet the needs of either the physical or spiritual vehicles equally well. Its sympathies are just as ready to sink to physical needs as they are to rise to spiritual aspirations. In the process of merging itself into the physical world the soul's own proper being becomes saturated and coloured by physical nature. And since the spirit can only work in the physical world by means of the soul, the spirit must be dissected by the soul. Consider the undeveloped man. The inclinations of his soul cling to the doings of his body. And the life of his spirit is thereby drawn down into that sphere

altogether. His thoughts serve only to satisfy the wants of his physical life. Yet the spiritual self lives on uninterruptedly from embodiment to embodiment, and should therefore turn for guidance ever more and more to the spiritual world. Man's science should be determined by the spirit of eternal truth, his conduct by eternal goodness.

Death, considered as a fact of the physical world, means alteration of the processes of the body. The latter ceases, with death, to be through its organization the tool of the soul and of the spirit. It further shows itself in its processes to be entirely subject to the physical world and its laws; it passes over into the physical world and there dissolves. What happens thereafter to the soul and spirit is no longer to be observed by the physical senses. During bodily life soul and spirit can be observed by the senses only in so far as they express themselves outwardly in physical processes. After death such an expression is no longer possible. Therefore the physical senses and the sciences to which they have given rise cannot take cognizance of the destiny of soul and spirit after death. A higher knowledge comes upon the scene, based on observation of the happenings in the worlds of soul and spirit, by the natural and sympathetic expansion or projection into those worlds, brought about by such training as is described in this volume and elsewhere.

But though the spirit has freed itself from the body, it continues to be connected with the soul. And just as during physical life the body linked the spirit to the physical world, so now does the soul link the spirit to the soul-world. But the spirit's own original being is not to be found in this soul-world. In order to appear in a new embodiment with a more perfect form, the spirit must draw power and strength from the spiritual world. But it has been enmeshed in the physical world through the soul. It is bound to a soul-nature which is saturated and coloured by physical nature and has itself thereby acquired that tendency. After death the soul is no longer bound to the body, but only to the spirit. It now lives in a soul-environment. Only the forces of that world can affect it. And for the time being the spirit also is bound to this life of the soul in the soul-world. It is bound thereto in the same manner in which it was bound to the body during physical embodiment. The time of death is determined by the laws of the body. It is not a case of the soul and the spirit forsaking the body, but of dismissing it when its forces can no longer work in the service of the human organization. The relationship of soul and spirit remains just the same. The spirit will be set free at the moment when the soul has given over to dissolution that which it can experience only within the body, and retains only that which can live further in the spirit. That which has been retained, which can indeed be experienced in

the body but can be imprinted as fruit upon the spirit, links the soul with the spirit in the purely spiritual world. In order to learn to know the destiny of the soul after death, its process of dissolution must be studied. The soul was entrusted with the task of guiding the spirit down into physical nature. As soon as it has fulfilled this task it turns towards the spiritual world, and would at once be spiritually active if it had not been influenced by its life in the body, and had not acquired certain physical inclinations. Had a man at death entirely lost all interest in the world of earth, and had all his wishes which link themselves with the existence which he has left behind been satisfied, his soul would have no further need of bodily existence. In so far as this is not the case the unfulfilled longings cling to the soul.

Here one must distinguish between that which chains man to the world in such a manner that a balance can be struck in a subsequent embodiment, and that which chains him to his latest embodiment. The former will be equilibrated through the law of destiny—Karma—but the latter can only be stripped from off the soul after death.

Upon death follows a period during which the soul discards its inclinations towards physical existence, in order to be able once again to follow in freedom the pure laws of the soul-spiritual world. This period will naturally last longer, the more the soul was bound to physical things. It

will be short for a man who has cared little for physical life; long, on the contrary, for one whose interests have been bound up entirely with this life, and in whose soul many desires, wishes and so forth are still alive at the time of death.

We may most easily get an idea of the condition in which the soul lives during the period immediately following death if we take the case of a gourmand. His enjoyment does not belong to the body, but to the soul. In the soul dwells the pleasure and also the desire for that pleasure. But for the satisfaction of that desire the corresponding bodily organ, the palate etc., is necessary. Now after death the soul does not at once lose such a desire, but it no longer possesses the bodily organ which is the sole means of satisfying that desire. Therefore it suffers. This is true as regards everything that the soul craves which can be satisfied only through bodily organs. The state of burning privation lasts until the soul has learnt no longer to crave such gratifications as can be satisfied only through the body. This condition of ungratified desire is called by theosophists 'Kama loca,' and by others Purgatory. Man lives his whole life over again there, but backwards, from death to birth. He reviews each day with all its experiences and every little act or event, in order to wean himself from everything physical. And so he realizes the truth of the saying, 'Except ye become as little children, ye shall not enter into the kingdom of heaven.'

When the soul enters upon the soul-world after death, it is subject to the laws of that world. These act upon the soul; and the manner in which the soul will be purged of its inclination towards the physical world depends upon their action. The effects will vary according to the kinds of astral or psychic substances and forces, into whose realm the soul is now transported. Each of these kinds will make its purifying influence felt. The process which takes place here is one in the course of which all antipathy in the soul is gradually overcome by the forces of sympathy, and this sympathy itself is raised to its highest degree. For through this complete sympathy with the remainder of the astral world the soul will expand and become one with it, until its self-seeking is entirely exhausted. It no longer has inclinations towards the bodily senses, and the spirit is set free. The spirit has remained bound to its soul till this last moment because through its life it has become akin to the soul. This relationship is a much more intimate one than that with the body. The soul is truly the very life of the spirit, and the spirit is not bound to the decaying body, but truly to the soul that gradually sets itself free. On account of the immediate connection of the spirit with the soul, the former can feel itself free only when the latter itself has become one with the general astral world.

The lowest or narrowest condition of the soul-world is that of glowing desire. Through it, after

death, the soul is purged of all that it retains of the coarsest, selfish cravings connected with the lowest life of the body. These cravings are directed towards enjoyments that cannot be satisfied in the soul-world. Through this impossibility of satisfaction the craving is intensified to the highest degree. But at the same time the craving must gradually be extinguished by this same impossibility. The burning lusts gradually consume themselves, and the soul learns that killing them is the only means of stopping the anguish that they must beget. During physical life satisfaction takes place over and over again; and the pain of burning desire is concealed under a kind of illusion. After death, in the 'fire of purification,' this pain makes its appearance without disguise. Only those people whose desires in the physical life were focussed upon the lowest things can fall into this state. Natures without these lusts pass through this condition without noticing it. But the more closely natures have been bound to this fire during life, the longer it takes to purify them.

In the second region or condition, namely, that of fluid excitability, sympathy and antipathy balance each other. So far as a human soul is in the like condition after death it will be influenced for a time by these processes. Self-abandonment to the external glamour of life, and to joy in the passing impressions of the senses, brings this condition. It is very common. People allow themselves to be influenced by every trifle of the

day; but since their sympathy is not strongly aroused by anything, these influences pass away rapidly. Everything which does not belong to this realm of triviality arouses antipathy in such persons. If the soul experiences this condition after death, without the presence of the physical things that belong of necessity to its satisfaction, it must finally be cured. Of course the deprivation is painful. But this is a school for the destruction of the illusion in which these people have been wrapped up during their life on earth.

In the third region are found the predominating wishes or prejudices. These gradually die away because of the impossibility of satisfying them.

Fourthly, the region of pleasure and displeasure lays the soul open to special trials. So long as the soul dwells in the body it participates in everything that concerns the body. The web of pleasure and displeasure is linked up with the body, giving rise to the feelings of well-being and comfort, of displeasure and discomfort. During physical life man feels his body to be himself. What is termed self-consciousness is founded upon this fact. And the more sensuously men are disposed, the more does their self-consciousness take on this character. After death the body, the objective field of this self-consciousness, is absent, and the soul in which this feeling has remained feels itself emptied. A feeling as though it had lost itself overcomes the soul, and lasts until the soul has recognized that the real man is not a creature of

the physical world. The workings of this fourth region therefore destroy the illusion of the bodily self. The soul learns to feel this bodily factor to be no longer anything essential, and is purified of its attachment to physical things. In so doing the soul overcomes that which previously fettered it so strongly to the physical world, and can fully unfold the forces of sympathy. The soul, so to say, has got away from itself and is ready to pour itself forth sympathetically into the general astral world.

It is in this fourth region that suicides suffer. They have quitted their bodies in an abnormal manner, while all the feelings associated therewith remain unaltered. In natural death along with the decay of the body there is also a partial dying out of the feeling of attachment to it. Suicides are beset with the unsatisfied cravings and wishes on whose account they have disembodied themselves, in addition to the anguish of being suddenly and abnormally rent from the body. We can readily realize the fearful fate and awful torment of those who have killed their body. In natural death the separation of the three bodies is comparatively easy. Even in apoplexy, or an otherwise quick and natural death, the separation of the bodies has been long prepared; and also after a long and kindly preparation, such as paralysis, the loss of the physical frame by death is not so keenly felt; the separation takes place easily and may be felt hardly at all. But in so sudden and abnormal

a division and separation of the bodies as suicide, where everything is in a healthy state and tightly bound together, the loss of the body is felt acutely. The person feels hollow and begins a long and fearful search for the body that has been so suddenly lost. No fate can be compared with it. Someone may say that the suicide is an individual who does not cling to life at all, else why has he taken it? This is a fallacy, for in point of fact he clings to life too dearly, and just because he cannot find the satisfaction he wishes, the gratification he craves, the position he seeks, or because through his social condition, or as he may say 'bad luck,' he finds himself cut off from what he wants, he kills himself. Nay, he wants things very much, he wants the things of this world, and because he cannot get them kills himself; and after death he has a weary search for the body which he had so longed to gratify. A sudden death which is the result of a conscious or unconscious sacrifice has very different results from the above, which is the outcome of cowardice and selfishness.

The fifth condition of the soul-world is that of the psychic light. Here sympathy with others has already attained great power. Souls are akin to this in so far as they have not lost themselves in the satisfaction of their lower desires on earth, but have taken joy and pleasure in their environment. The love of nature, for instance, so far as it bore a sensuous character and had its root in the senses, is here subjected to purification. A dis-

inction must be drawn between sensuous delight in nature and that higher communing with nature, spiritual in kind, which consciously or unconsciously seeks the spirit that reveals itself in the things and processes of nature. This feeling belongs to the things which develop the spirit itself and implant something lasting in that spirit. Many people seek as an ideal a system of education that above all brings about sensuous comfort. One cannot say that they serve only their own selfish impulses. But their soul is still focussed upon the sense-world and must be healed through the dominant power of sympathy that reigns in the fifth region, which lacks these external means of satisfaction. The soul here gradually recognizes that its sympathy must follow another path, and takes it by expanding into astral space through sympathy with its psychic environment. Among the souls who pass through their principal purification in this region are those which demand from their religious practices primarily an enhancement of their sensuous well-being; whether it be that their longing is directed towards an earthly or a heavenly paradise. They find that paradise in the 'land of souls', but only in order to realize its worthlessness.

Through the sixth region, that of active soul-power, is brought about the purification of those souls who thirst for action, and whose activity is not selfish, but who nevertheless are wrapped up in the sensuous satisfaction which it affords them.

These people have the appearance of being idealists, and show themselves capable of self-sacrifice. But on closer scrutiny they will be found to consider the enhancement of their sensuous feeling of pleasure of prime importance. Many artistic natures, and those who devote themselves to scientific activity because it pleases them, belong here. What chains them to the physical world is the belief that art and knowledge exist for the sake of such pleasure. They have not yet learned to put them at the service of cosmic evolution and therewith to put themselves also in the same service.

The seventh region, that of the soul-life proper, sets man free from his last inclinations to the physical world. His final limitation is a conviction that the activity of the soul should be wholly devoted to the physical or sensible world. There are highly gifted people who ponder over nothing but the facts, processes and events of the physical world. One may call them materialists. Their convictions must be destroyed, and this is done in the seventh region. Then these souls see that they have no objects for their materialistic bent of mind. The belief of their soul melts away here like ice in the sun.

The soul-nature has now been absorbed by its own world, into which it has voluntarily expanded, and the spirit is free of all bonds. It soars aloft into those regions where it lives in its own proper environment. The soul has fulfilled its previous

earthly task, and has been released from the elements that remained to fetter the spirit. By its victory over the last remains of earth the soul has itself been given back to its own astral or psychic element.

This account shows us that the experiences in the psychic or astral world, and therewith also the conditions of the soul after death, assume an ever more friendly appearance, the more man has discarded that lower colouring which clings to him from his earthly connection with the physical body. According to its physical life the soul will be held for a longer or shorter period in one or the other region. Wherever the soul feels a longing, there it remains until it has been purified and made unselfish. Where no selfish inclinations exist, the soul proceeds onwards unchecked.

Kama-loca is not hard for everyone; it is not very hard for those who have not pined for material benefits; for the breaking away from earth in this case is not so difficult, as the loss is very slight. They must, however, get quite away; they must cut adrift from the physical entirely. But there is still another reason for the existence of Kama-loca. During his life man's actions are not governed merely by enjoyment; he lives here with other men and other creatures; the animal world is around him. Consciously or unconsciously, wilfully or unwilfully, he causes pain and joy to both men and animals. And these feelings will meet him as he goes through Kama-loca. As he reviews

his life he comes to the hour, the place, the moment, where and when he has caused grief or pain to another being. As in that previous life he occasioned grief to another, now he has to feel that grief himself. He gets into the position or condition of that other man, or that animal, and learns to know and feel what that other has suffered through him, and must undergo that pain and grief himself. There is no escaping it. It is not the effect of Karma but only the discharge or the settlement of one's earth Karma, and the release from the earthbound Kama-loca. The law of the spirit is inflexible. It is no cry for vengeance, but our consciousness comes into connection with those we love and those we maltreat. We are united again with our thought-forms; and Karma, like an act of grace, gives us the experience necessary to purify these thought-forms and ennoble them for the future.

One remains in Kama-loca for about a third of one's previous life, which theosophically one may reckon as having been seventy-five years.

CHAPTER V

First hand knowledge—Helen Keller—The three worlds—Astral world—Group souls—Our duty to them—Morality—Lying—Thoughts are things—The astral world is of colours—Devachan is of sound and colour—Devachan—Consciousness first alive to its physical elements, then to its liquid element which is its life, then to its atmospheric which is its pleasure or pain; the fourth region is of spiritual archetypes—The Temple of the Muses—The genius and the duffer—Akashic record forms the boundary of devachan.

WHEN we speak of higher or greater spheres of existence or of influence, known to initiates or clairvoyants but not yet accessible to the ordinary person, an obvious objection is often raised to the presentation of such supersensible facts: namely, 'You who pretend to possess higher knowledge and tell us about higher or larger worlds, say, what is the good of it to us who cannot look into them for ourselves?' A reply may be made in the beautiful words of a young contemporary, whose fate has made her widely known, Helen Keller. In her second year she became blind and deaf. At six years of age she was still only a sort of animal. Then a loving soul, a teacher of genius, came to her aid, and now Helen Keller, at the age of twenty-five,¹ is one of the most cultured women

¹ These lectures were delivered in 1906.

of our day. She has become a scholar and is astonishingly well-read; she is conversant not only with classical and modern poets, but knows and studies philosophers like Plato and Spinoza. And she, to whom the worlds of light and sound are forever closed, has extraordinarily good spirits and rejoices ardently in the beauty and glory of the universe. Some sentences out of her book, *On Optimism*, should be deeply graven on the minds of her readers, *e. g.*, 'For years night and darkness were encamped around me, and then a soul appeared who taught me. And instead of darkness and night came peace and hope.' In another passage: 'By thinking and feeling I have gained heaven.' Neither sight nor hearing could help her, for those sense avenues are closed to her, and reach her only through the communications of others. Only one thing could be given to that soul, namely, thought; the lofty thought of great geniuses has flowed into her soul, and through what has been imparted to her by those who know it she shares in the world we all see. Analogous is the position of one who hears of higher or greater worlds only through the communications of others and cannot personally look into those worlds. The comparison teaches the importance of communications from greater worlds, even if we cannot yet observe them for ourselves. Helen Keller is obliged to say: 'I shall never see this world for myself.' But everyone may say: 'I shall see the greater worlds as soon as the eyes of my spirit

have been opened.' An operation may be performed on the eyes and ears of the soul of each one who has the necessary patience and perseverance.

'How long will it be before I can gain these powers?' others ask. The distinguished thinker, Subba Row, has given answer. He says: 'One attains them in seventy incarnations, another in seven incarnations, one in seventy years, another in seven years, another in seven months, seven weeks, seven days, seven hours, or as the Bible says: "It cometh as a thief in the night." The eyes of every individual may be opened if only he has the necessary energy and patience.' On this account we may all derive joy and hope from what others impart to us, for what we hear about higher worlds is not mere theory, or something bearing no relation to our own lives. It is something which results in our possessing two things which we must have in order to lay hold on life rightly—strength and confidence. We gain both in fullest measure. Strength from the impulses coming from higher worlds; confidence when we know whence man comes and whither he is going, and when we are conscious that we who are visible are creatures also of the invisible world.

One can form a proper estimate of the visible world only when one knows something also of the two other worlds.

The three worlds are:

1. The physical world, the scene of human life.
2. The astral or psychic world, the world of the soul.

3. The devachanic or spirit-world.

These three worlds are not separated from each other in space. Surrounding us are the things of the physical world which we perceive with our senses. But the astral world also occupies the same space; we are living in the astral and devachanic worlds as well as in the physical. Wherever we are, the three worlds are also. We do not yet see them. A blind person does not see the physical world. But when the psychic powers are developed in a person, the new world emerges and shows itself to him with its new qualities and beings. 'Whoever gets new senses also gets new things!'

1. As to the physical world everyone knows, or thinks he knows it. He learns the physical laws which obtain in it.

2. We learn to know the astral or soul world after death, or when during life upon earth we are initiates or clairvoyants. Any one whose senses are first opened to the astral world whether by initiation or by death is at first bewildered, for its appearance cannot really be compared with anything in the physical world. Many things must be learned afresh. The most perplexing one for the student is that things appear to him reversed, as if in a mirror, so that he has to accustom himself to look at them differently. For instance, he has to learn to read numbers backwards. The number 345 will appear as 543. Everything is inverted, as in a reflected image. This also applies

to higher things; for instance, to moral matters, which appear in reflected images. People do not understand this at first; they complain of seeing themselves surrounded by malignant, black forms, which threaten and torment them, and so on. But a seemingly approaching form is really in retreat. In many cases these forms are people's own impulses and desires, which are alive in what we call our astral bodies. The ordinary man does not see his own passions, but it may happen that they become visible to him through special processes in his soul and brain; only they appear as reflected images. Just as a person looking into a mirror sees the objects around him, so does he see around him the reflected images of his own impulses. Everything flowing out of him looks as if it were flowing into him. Another phenomenon is that time and events move backwards; for example, in the physical world we see first the hen and then the egg; in the astral world, we see first the egg and then the hen which laid it. We see first the effect, then the cause. Hence the prophetic spirit; no one could foresee events without this reversal of occurrences in time.

It is useful to learn to know these peculiarities of the astral world. The legends of all races have dealt with them with wonderful wisdom; take, for example, the myth of the choice of Hercules. It is related that he once saw himself confronted by two female forms, one beautiful and alluring, who promised him good fortune, pleasure and happi-

ness; the other simple and serious, who spoke of difficulty, hard work and renunciation. The two forms are vice and virtue. This legend tells us correctly, how Hercules' own two natures appeared before him in astral form, the one urging him to evil, the other to good. And they appeared, in a reflected image, as two female forms with opposite qualities; vice appearing beautiful, voluptuous and captivating; virtue looking dull and unattractive. Every image appears reversed in the astral world. These myths have not come about by chance, but were composed with wisdom and imparted by the great initiates. Legends, myths, religious and national poetry help to solve the riddles of the world, being founded and inspired by initiates.

In the astral world we meet the group souls representative of races and beings and animals on the physical plane. For this and other reasons it is advisable for us to be sympathetic to them during our life upon earth. We also meet the forms of our thoughts and feelings. These forms comprise in themselves psychic regions or conditions. The term region is used by some theosophists, but this is misleading, for the regions interpenetrate and have no boundaries; they are more properly called conditions.

The higher worlds bring us impulse and force for our life. Schopenhauer says: 'It is easy to preach morality, difficult to establish it.' Many people say: 'What is the good of knowledge of

higher worlds so long as we are growing better and have moral principles?' After a time moral preaching loses its effect; whereas the knowledge of truth will establish true morality. A man who only preaches morality is like one who lectures a stove on its duties but gives it no coal. Fuel must be supplied to the soul through knowledge of truth; and morality must be thus established.

There is a saying, formerly hidden, which may now be made more widely known: 'Every lie is an attempt at murder in the astral world!' This is a very pregnant saying, the importance of which can be seen only by one acquainted with the higher worlds. How lightly people say: 'Oh, that is only a thought or a feeling which goes no further than the mind. I am not allowed to box any one's ears, but a bad thought will do no harm.' There is no more untrue proverb than 'Thought goes free,' for every thought and feeling is a reality, and if I think that someone is bad, or that I do not like him, my thought can be seen by any one who is able to behold the astral world, passing like an arrow or a flash of lightning to the astral body of the other, hitting it like a shot and injuring it. Every feeling, every thought is an entity, or form in the astral world; and to one who can see into that world it is often much more distressing to see a bad thought sent against a fellow-being than to see him physically injured. When this truth is made known, morality is being established, not preached. If we tell the truth, we are shaping a

thought-form which the seer is able to recognize by its form and colour, and which strengthens the life of a fellow-creature. The thought which contains truth passes to the being to whom it relates, and serves and invigorates it. If I think truly about a fellow-man, I, by so doing, strengthen his life. If I tell a lie about him, I pour forth on him a hostile force, which works destructively and indeed kills. Every truth forms a life-promoting element; every lie an element that blots out life; and therefore to lie is to kill. The one who knows this will be more careful with regard to truth and untruth than the one who is simply told to tell the truth and be good.

The astral world is composed, for the most part, of colours and forms, such as also exist in the physical world. We, however, are accustomed on the physical plane to see colours always associated with an object. In the astral world colour floats of itself freely in the air like a flame. There is one phenomenon in the physical world which is reminiscent of these floating colours, and that is the rainbow. But astral colour-images move freely in space, they vibrate like a flood or a sea of colours, in ever-changing, multifarious lines and forms. The student is able, by degrees, to recognize a certain resemblance between the physical and astral worlds. At first the blaze or sea of colour appears to him to be independent, unattached to any objects. But afterwards the flakes of colour unite and attach themselves, not

to objects, it is true, but to beings; and where previously only a floating form was seen, there are now spiritual beings, called gods, or Devas, manifesting through the colours. Spiritual beings express themselves in colours. The astral world is a world of beings speaking to us through colours. It is the world of colours.

3. The devachanic or spiritual world spreads broader still. It is a world of colour and of sound. When the student learns to know the spiritual world, he is aware of doing so by quite a definite symptom or process. He learns to understand a profound saying of Indian wisdom: *Tat tvam asi*, *i. e.*, 'That art thou.' Much has been written about this, but its true significance is only learned by the student when he goes from the astral world into that of Devachan. Then for a moment he sees his physical form outside him and says: 'That art thou.' Whereas previously he has said to himself: 'I am that,' he now sees his physical form outside him and says: 'Thou art that.' At that moment he is in the world of Devachan. Then another world is clearly and distinctly added to the world of colours, namely, the world of sounds, which in a certain sense was already there, but had no meaning. The world of Devachan is the world of sound. Pythagoras designated this sound the music of the spheres. The heavenly bodies are heard pursuing their course with resounding harmonies. Cosmic harmony is heard; everything lives in the form of sounds. Goethe,

being an initiate, makes the sun resound and unveils the secret of Devachan. When Faust is in heaven, in the spiritual world, surrounded by Devas, the sun and spheres resound. 'The sun sings in the old way, competing with his brother's choir, and accomplishes his predestined journey with a march of thunder.' He means the spirit of the sun, which really resounds when we are in the world of Devachan.

The astral world remains visible when the devachanic world is entered; the latter is heard, and the astral world is seen under a changed aspect. When first the devachanic world is entered, it offers a remarkable spectacle, everything visible in it being seen negatively, like the negative on a photographic plate. Where there is a physical object, nothing is to be seen but a hollow shape; what is physically light is black and reversed, like a negative picture. Everything is seen in its complementary colours; instead of blue, there is yellow; instead of red, green. Wherever a human being occupies space physically, there is nothing to be seen but a hollow space surrounded by a sheath of rays. In the first division of Devachan everything physically solid is visible in this way, and is called the devachanic continent. When the senses become finer, the psychic element is added, where everything living flows along as water does on the earth. All life in Devachan flows as blood does through the body, and hence the second stage is called the devachanic ocean. The third sphere

is the atmosphere of Devachan, where everything which lives in the physical world in the form of feelings and emotions, pleasure and pain, flows like the air.

Physical organisms are, as it were, the solid continental foundation in Devachan: everything which has life is its ocean; everything which implies pleasure and pain is contained in its atmosphere. For example, when two opposing armies are facing each other, opposing passions are also confronted, and these discharge themselves like thunderclouds, with fiery, spasmodic flashes and mighty reverberation. Any one viewing a battle from a balloon sees only the clouds of smoke and hears only the thunder of cannon. To the eye of the initiate in Devachan, passions appear like heavy clouds with thunder and lightning. The fourth phase of Devachan, or region of spiritual archetypes, exists independently of everything which man calls into being. It contains everything living among mankind in the form of original thought, by means of which man brings new things into the world and influences it; it is all the same whether they are the thoughts of a learned or ignorant man, of a poet or a peasant. They need not be great discoveries, but may belong to the common conditions of everyday life. This archetypal phase is also known as The Temple of the Muses, because it is the fount of inspiration for every form of art and science, and it is interesting to note that people who are in sympathy with these pursuits on earth,

but lack the capacity to translate this feeling into achievement, by reason of the physical body they are wearing, are not really debarred from forwarding the progress of the mental interests which they love. This very bond of sympathy, returning through the appropriate archetypal channels, is transmitted by them to strengthen and enlighten the so-called men of genius, who differ from ordinary persons mainly by the possession of a type of body well adapted to make a given form of knowledge physically manifest.

After passing these four phases of Devachan, we stand at the boundary of the spiritual world. Just as the sky at night appears to us like a concave ball, encircled by a garland of stars, even so does Devachan seem girdled by a marvellous boundary called the Akashic Record. These records are of immense importance. Everything that has ever been done by humanity, even if not reported in books of history, remains recorded in that imperishable historical book on the further boundary of Devachan. All that has ever been effected in the world by conscious beings is to be found there. If, for instance, the seer wishes to know something about Cæsar, he takes some little incident from Cæsar's history as a starting-point, so as to have solid ground on which he may concentrate. He does this in spirit, and then all around him appear pictures of everything that Cæsar did, and of what happened around him, how he directed his legions, fought his battles and

gained his victories. The record is shown in a remarkable way: the seer does not only see writing, but everything passes in silhouettes or pictures; yet what is enacted is not what occurred in space, but something quite different. While, for example, Cæsar was gaining his victories, he was thinking; all that was happening in the neighborhood was also living in his thoughts, since every movement lives also in thought. The Akashic Record further shows intentions, and consequently preserves Cæsar's thoughts and imaginations when he was directing his legions, and their thoughts as well. It is a faithful copy of everything that has happened; everything that conscious beings have at any time experienced is portrayed in it. (Plants, so far as they are merely plants, are therefore invisible.) In this way the initiate is able to read, as if from a book, the whole past history of mankind. But he has first to learn how to do it. These akashic records are a perplexing language, because Akasha is itself alive. Moreover, we must not confuse Cæsar's akashic image with his individuality. The latter may reincarnate, the former cannot. This confusion easily arises if access is gained to the akashic pictures by external means. In this way the akashic pictures often play a part in spiritualistic séances. The medium thinks he sees a dead person, but it is only the akashic image of that person. An akashic image of Goethe, for instance, may appear, showing how he looked while on earth in 1796. One

who is unversed in these matters confuses this image with Goethe's individuality. It is all the more bewildering because the image is alive, answers questions, and not only questions which had been raised in the eighteenth century, but quite new ones, which had not then been expressed. These replies are not repetitions, but answers such as Goethe might have given. It is quite possible that this particular akashic image of Goethe might even compose a poem in the style and spirit of the Goethe of that time, for akashic images are genuine, living organisms.

CHAPTER VI

The spirit world—Archetypes—Music of the spheres—The three divisions of Devachan: physical, fluidic or life, atmospheric or psychic—The fourth to seventh divisions—Man's object in Devachan—Consciousness in Devachan—The astral organs or Chakras—Friendships do not die.

THE spirit world or Devachan is so unlike the physical, that everything that is said about it must seem fantastic to one who trusts only his physical senses. And what has already been said when dealing with the soul-world holds good here to an even greater extent. Comparisons and metaphors are the only means of describing such condition. Language, which for the most part subserves only sensible reality, contains no expressions suitable for these worlds. Therefore the reader will do well to regard much of what follows only in the light of an indication, or a hint.

This spirit world is woven out of the stuff of which human thoughts consist. But thought, as it lives in man, is only a shadow-picture or phantom of its real nature. As a shadow compares with the object that casts it, so does thought after passing through the human head compare with its reality in the spirit world. When the spiritual sense of man is awakened, his inner vision

perceives this thought-reality as clearly as the physical eye perceives a table or a chair. He wanders in an environment of thought-beings. Once again the reader may be referred to the simile already used with reference to the soul-world. Just as, to the man born blind and whose sight has been restored by an operation, his environment all at once appears invested with the new properties of colour and light, so does the environment of the man who learns to use a spiritual eye appear teeming with living thoughts or spirit-beings. In that world are to be seen firstly the spiritual archetypes of all things and beings which exist in the physical and astral worlds. Imagine a painter's picture as it exists in his mind, before it is painted: this will serve as a simile for that which is meant by archetype. In the real world of the spirit there are archetypes of all things, and physical things and beings are copies of these archetypes.

The first glimpse into this spirit world is even more confusing than that into the soul-world. For the archetypes in their true form are very unlike their sensible reproductions. But they are also equally unlike their shadows, the abstract thoughts. In the spiritual world all is in continual motion, in unceasing creation. Rest, a remaining in one place, such as exists in the physical world, is not to be found there. For the archetypes are creative. They are the makers of all that comes into existence in the physical and

astral worlds. Their forms are perpetually changing; and every archetype is endowed with the potentiality of assuming innumerable special forms. They cause the specific forms to grow out of themselves; and hardly has one form been produced than the archetype begins the production of the next. Moreover, the archetypes are inter-related more or less closely. They do not work singly. One archetype will need the help of another to carry out its creative task. Innumerable archetypes often work together to bring this or the other being in the physical or astral world into existence.

In addition to spiritual vision or clairvoyance in this spirit world, there is another faculty, which may be termed spiritual hearing or clairaudience. As soon as the clairvoyant rises out of the realm of souls into that of spirits, the archetypes are not only seen but heard. This is a purely spiritual process and must be conceived without any idea of a physical sound. The observer feels himself in a sea of sound. And in these sounds, in this spiritual resonance, the beings of the spiritual world express themselves. In their sounding together, their harmonies, rhythms and melodies, the archetypal laws give utterance to the relations and kinships of their mutual existence. That which in the physical world the understanding perceives as law, as idea, presents itself to the clairaudient as something spiritually musical. The Pythagoreans termed this perception of the spiritual world the

'music of the spheres.' To the possessor of the spiritual ear this 'music of the spheres' is not merely a symbol or an allegory, but a familiar spiritual reality. Here again one is dealing with spiritual perception, that is, with a perception transcending the powers of the material ear. In the following descriptions of the spirit world references to this spiritual music will be omitted for the sake of simplicity. One has only to conceive that everything which is described as 'picture,' as something 'luminous,' is at the same time something sonorous. A spiritual sound corresponds to every colour, to every light perception, and when colours co-operate there is correspondence in the form of harmony, and melody. One must also understand that even in a state where sound rules, perception by the spiritual eye does not by any means cease. Sound is added to light. Where we speak of archetypal pictures we must imagine archetypal sounds as well. Other perceptions also present themselves which by way of comparison may be termed 'spiritual tasting,' etc.

There are different kinds of archetypes and different regions or conditions. The first region or condition contains the archetypes of the physical world, in so far as these are not endowed with life. The archetypes of minerals, plants, animals and men are to be found here, but only those of their physical properties. This region or condition forms the basic structure of the spirit world. It is called the continent. One may get a con-

ception of it by imagining space filled with physical bodies of the most varied kind, and then picturing these physical bodies removed and only their outlines left. Somewhat like a sculptor's mould or an intaglio are the expanses of the first or lowest region of the archetypal world. The things and beings which are embodied in the physical world exist here as moulds; and in between the moulds the archetypal forms working in spiritual music are actively engaged. When physical embodiment occurs, the hollow spaces are to a certain extent filled up with physical matter. Any one who gazes into space with both physical and spiritual vision sees the physical bodies and in between them the mobile activity of the creative archetypes. One's own self also becomes visible like a photographic negative which one can begin to retouch.

The second region or condition of the spirit world contains the archetypes of life. But here life forms a perfect unity. It streams through the world of spirits, forming its fluid element, pulsating like blood through everything. It may be compared to the sea and the waters of the physical earth, though its distribution is more like that of the blood in the body than that of the seas and rivers on earth. This region is called the ocean of the spirit world; it is flowing vitality formed of thought material. In this element are found the creative archetypal forces for every living creature that makes its appearance in physical reality.

Here all life shows itself as unity, and we see that life in man is akin to the life of all his other fellow creatures.

The third region contains the archetypes of everything of the nature of soul. One finds oneself here in a much rarer and finer element than in the first two regions. By way of comparison it may be designated the atmosphere of the spirit world. All that happens in the souls of the two other worlds has here its spiritual counterpart. All sensations, feelings, instincts, passions and so forth are here once more existent after a spiritual fashion. The atmospheric processes in this aerial sphere correspond to the sufferings and joys of the creatures in the other worlds. The longing of a human soul is heard here as a soft breathing; a passionate outbreak sounds like a stormy blast. One can here perceive the sighing of every creature, if one directs one's attention to it. At times something like thunderstorms with flashes of lightning may be seen, and one finds that the passions of a battle fought upon earth are expressed in such spiritual thunderstorms.

The archetypes of the fourth region are not directly related to the earthly world. They are, one may say, beings which rule the archetypes of the three lower regions and arrange their coming together. They are occupied with the ordering and grouping of the subordinate archetypes. The spiritual activity of this region is accordingly more comprehensive.

The fifth, sixth and seventh regions differ essentially from the others.¹ In them one finds the impulses and creative forces of the archetypes themselves. Any one able to soar to these regions makes acquaintance with the purposes which underlie our world. Like living seeds the archetypes here lie ready to assume the most varied forms of thought-beings. When these seeds are brought into the lower regions, they spring forth and show themselves in the most varied forms. The ideas through which the human spirit exercises creative power in the physical world are reflections of these origins in the higher spiritual world. The observer with the spiritual ear, who ascends from the lower regions of the spirit world to these higher ones, becomes aware how the sounds translate themselves into a spiritual speech. He begins to understand the spiritual language through which things and beings not only manifest their nature in music but express it in words. They tell him their eternal names.

These origins are of a composite nature. From the element of the thought-world is taken a membrane or covering of seeds which enclose the life-kernel itself. Herewith we have reached the limit of the 'three worlds,' for the kernel originates in still higher worlds.

Man enters Devachan or the spirit world at a certain point of perfection in his members. New conditions have arisen and these he works upon

¹ See Chapter VII.

with his spirit. But everything he experiences is creative. The eyes, for instance, and the understanding, were built up by former incarnations. On arrival he finds the body as it was in his former life and he still has within him the fruits of the memory-picture of it. He can now compare his development during different lives; what he was like previous to the experiences of his last life, and what can be brought out of him when he has added the experiences of his last life to the others. And so he builds in a picture a new body that will be a step higher or have freer scope or a larger outlook than his dead one. It would merely be bewildering if he were worried about former incarnations during the short time between birth and death; and the recollection during lifetime of a more interesting and dramatic incarnation in the past might prevent his attending to his present perhaps rather commonplace existence.

On the first step of the spirit world man is busy correcting his former picture, and preparing the picture or pattern of his body for the next incarnation from the fruits of his former life.

This is the meaning of Devachan. Man must make a step onward in Devachan, he has to expand, and therefore he himself builds up the picture or pattern of his body for the next incarnation. This is one of the tasks he has to accomplish. But he has many other duties there, besides those relating to himself. And all are executed in complete self-consciousness. When theosophists teach,

as some do, that man is not conscious in Devachan, they are mistaken. He is completely conscious in the fullest sense. When man is asleep on earth, the astral body slips out and man loses consciousness; but only so long as the astral body is employed on its ordinary work, namely, in repairing the tired-out physical body and bringing harmony into its various functions. After death the astral body has no longer this task to accomplish, and to the same extent that it is freed from its work on the physical body it awakes to self-consciousness. On earth during the daytime its consciousness becomes clouded by the physical disguise of the body and at night it must work upon the physical frame again. But when all these forces are released after death, the astral body's own special organs at once appear. These organs are the seven lotus flowers or Chakras. Between the eyebrows is the two-petalled lotus flower. Michael Angelo gives us the symbol for this in his Moses with two horns. The sixteen-petalled lotus is near the larynx. The twelve-petalled lotus is near the heart. The eight- or ten-petalled is near the stomach, and the six- and the four-petalled flowers lower down. These astral organs are visible in scarcely any man today. But in the clairvoyant and in the trance condition they stand out well defined, active, brilliantly coloured and in movement. The moment the lotus flowers begin to move, man becomes aware of the astral world. The difference between the physical and

astral organs is that the physical senses are passive, allowing light, sound, etc., to work upon them from outside, whereas the astral Chakras are active. The physical organ must wait until something comes towards it. The spiritual organs are active, reach out and grasp an object as in a vice. This spiritual activity can only awaken when the astral body is not employed elsewhere; then only do these forces of activity stream into the lotus flowers. In Kama loca the other corpses, already mentioned, perplex and trouble his consciousness, but in Devachan man lives in perfect consciousness with these active and acting astral organs.

It is wrongly taught in some theosophical works that man is asleep in Devachan; it is equally wrong to say he is concerned with himself alone; and it is incorrect to assert that he does not find again the connections he had formed on earth. A true, genuine friendship, formed by ties of common spiritual affinity, not only continues but gains in intensity. The intimacy of friendship brings nourishment and force to a spiritual communion in Devachan, enriching the spiritual commonwealth with new form. It is indeed this very inwardness, this very love that feeds the soul in Devachan.

Then again man's relationship to the works of nature, his pure idealistic joy in nature, is food for Devachan. It is upon all this that man exists in Devachan. Friendly relationships and ties of affection are the pieces of furniture, as it were, that go to make his home.

On earth, alas, physical or mundane conditions interfere with these friendships only too often. But in Devachan friends come together in exact accord with the intensity of their friendship. So when we establish such relations on earth it means that we are making the same for Devachan. The conditions started on the physical plane bring their true results and reap their real harvest in Devachan.

CHAPTER VII

Man's evolution—Argument for reincarnation—Man's work in the spirit world after death—Former chapters enlarged upon—First region, friendships—Second region, religious connections—Third region, archetypes of soul-work, philanthropists—Fourth region, artists, scientists—Fifth region, free expansion, spirit self—Sixth region, life spirit—Seventh region, spirit-man.

WHEN the human spirit on its way between two embodiments has wandered through the world of souls, it enters the world of spirits, to remain there until it is ripe for a new bodily existence. The meaning of this sojourn does not become clear till we have learned to interpret aright man's task during his earthly pilgrimage. As long as he inhabits a physical body, the scene of his creative labours is the physical world. Yet his labours are those of a spiritual being. One is too apt to forget that man at all times is a spirit. What his spirit conceives and develops he expresses in physical forms, with bodily materials and forces. As a messenger of the spiritual world it is his mission to incorporate his spirit into the bodily world. Only by embodying himself can man work in the bodily world. He must be provided with a physical instrument in order that he may work

through the bodily upon the bodily, and in order that the bodily may react upon him. And that which works outwards through this bodily element of man is the spirit. From the spirit proceed the impulse and the guidance for working in the future world. Now so long as the spirit works in the physical body it cannot live as spirit in its own true form. It can only shine dimly through the veil of physical existence. Human thought-life belongs to the spiritual world; but its true form is veiled by the guise in which it presents itself during physical existence. The thought-life of man on earth is a shadow-picture, a reflection of the true spiritual being to which it belongs. During this time the spirit enters into mutual action and reaction with the earthly bodily world through the instrument of the physical body. Yet it could by no means fulfil this task adequately if it lived in the bodily existence. For the aims and intentions of the earthly task are just as little developed and achieved within the earthly embodiment as the plan of a house comes into existence on the site on which the labourers are working. Just as that plan is worked out in the architect's office, so are the aims and intentions of earthly labour developed in the spirit world. Man's spirit must ever return to dwell in that world between two embodiments, in order to equip itself afresh for the tasks of physical life. As the architect, who does not toil with bricks and mortar, designs a house in accordance with architectural

laws, so must the architect of human creation—the spirit or the higher self—develop in the spirit world, in accordance with its laws, those aims and capacities which it requires, before it can carry them over into the earthly world. Only by repeated sojourning in its own proper sphere will it be able through its bodily instrument to bring spirit into the earthly world. During life upon earth man learns to know the properties and powers of the physical world. During his creative work there he experiences what the physical world demands of him; he learns to know the properties of the material in which he aims to embody his thoughts and ideas. The earth is at once the stage of creation and of learning. That which has been learned is transformed later on in the spirit world into living capacities of the spirit. The architect draws the plans of a house and has it built; and in so doing acquires a sum of the most varied experiences. All these experiences heighten his powers. When he works out the next design these new experiences flow into it along with the rest and enrich it. It is the same with successive human lives. In the intervals between embodiments the spirit dwells in its own sphere. It can abandon itself entirely to the requirements of spirit-life; freed from the physical, it expands in all directions and calls to its aid in this development the fruits of its experiences in former lives. Its attention is thus always directed to the scene of its earthly tasks, and so it is ever at work upon

making the earth, its present place of action, more and more perfect. The spirit works upon itself, so as to be able to perform its functions in the earth pilgrimage more perfectly in each successive embodiment. Conditions may, however, bring it about that a man's subsequent life is much more imperfect than the one that preceded it. But such exceptions or irregularities naturally cancel one another in the complete series of successive lives.

Man develops his spirit in the spirit world by throwing himself completely into the life of the different regions of this world. His own life is absorbed into each region successively; and temporarily he takes on himself their characteristics, which permeate him so thoroughly that they strengthen him for his work on earth. Man wanders among thoughts, but these thoughts are real entities. The things he perceived during earth life through his senses now influence him in thought-form. But the thought no longer appears as the shadow hidden behind the things, but as the living reality that produces them. Man is, as it were, in the mental workshop in which earthly things are shaped and developed. For in the world of the spirit everything is full of vital activity and movement; the thought-world is at work as a world of living beings creative and developing. One sees how one's earthly experiences have taken shape. Just as in the physical body one looks upon sensible objects as realities, so now as a spirit one feels the reality of the spiritual formative and

shaping forces. Among the thought beings that exist there is the thought of one's own physical body. One feels oneself outside of this. One only feels its spiritual being to be part of oneself. And when one becomes aware of the discarded body, as if it were a memory, and apprehends it no more as physical but as a thought-entity, then its community with the outer world becomes apparent even in direct vision. One learns to regard it as something belonging to the outer world, as a member of this outer world. Consequently one no longer separates one's own body from the rest of the outer world as something closer of kin to one's own proper self. One is conscious of an unity in the entire outer world including even one's own bodily incarnation. One's own embodiments melt and merge with the rest of that world into unity. One sees in the archetypes of physical reality an unity to which one has oneself belonged. One therefore learns gradually to know through observation one's relationship to the world around, and to say to it: 'What here lies spread out around thee, that thou wast thyself.'

This is one of the fundamental thoughts of the old Indian Vedanta wisdom. The sage accomplishes, even during earth-life, what an ordinary man experiences after death; namely, he grasps the thought that he himself is kin with all things, the thought 'That art Thou.' In the world of spirits it is an immediate fact, which through spiritual experience becomes ever clearer to us. And man

himself, while in that world, becomes ever more conscious that he himself, according to his own proper nature, belongs to the spirit world. He perceives himself to be a spirit among spirits, a member of the archetypal spiritual host, and applies to himself the saying of the archetypal spirit: 'I am the archetypal spirit.' The wisdom of the Vedanta says: 'I am a Brahman,' that is, I am part of that archetypal being whence all beings originate. The ideas which all philosophies seek and which appear on earth in the form of vague thoughts are the objects of direct experience in the spirit world or Devachan.

Thus during his spiritual existence man sees as from a lofty tower the conditions and facts amidst which he stood on earth. And in the first region of Devachan, which may be termed the continental region, he lives in this manner face to face with the earthly conditions which are immediately connected with physical reality. Man is born upon earth into a family, into a people; he lives in a certain country. His earthly existence is determined by all these circumstances. The friends he encounters are brought into touch with him by occurrences in the physical world; among which his business or profession must be counted. All these experiences come to meet him during his life in this first region, as living thought-entities. He lives them all over again. But he does so from the active spiritual side outwards. His friendships and his love for his family expand

through being vivified from within him, and his capacities in that direction are enhanced. That in man's spirit which functions as the force of family love or friendship becomes strengthened. In that respect he re-enters earthly existence later as a more perfect man. To a certain extent it is the everyday conditions of earth-life which ripen as fruits in this first region. And men whose interests are entirely taken up with these everyday conditions will feel themselves related to this region for the longest part of their spiritual life between two incarnations or embodiments. One finds again in the spiritual world the people with whom one has lived in the physical world. Just as everything falls away from the soul which physically belonged to it, so too the fleshly bond which in life knit soul to soul detaches itself from conditions which have no place in the spiritual world. It is natural that words, coined for physical conditions, should describe but imperfectly what happens in the spiritual world. Yet provided this is taken into account, it may be considered quite accurate to say that souls which belong together in the physical life find each other again in the spiritual world, to continue their life together in an appropriately spiritual manner.

The next or second region is that in which the common life of the earthly world streams as a single thought-entity, as the fluid element of the spirit world. So long as one observes the world from a physical embodiment, life appears bound

to separate individuals. In Devachan it is set free from them and flows like life-blood throughout the entire spirit world. There it is the living unity that exists in all and everything. Only a reflection of this appears in earth-life. And this reflection expresses itself in every form of adoration which man offers to the unity and harmony of the world. Man's life is drawn from this reflection. Man becomes aware that the meaning of existence does not lie in the temporary, in the individual. He regards this temporal as an image, the reflection of a something eternal, of harmonious unity. He looks up in adoration to this unity. He offers up to it his religious forms and ceremonies. In the spirit world appears not the reflection, but the true form of the living thought-entity. Here man can really unite himself with that unity which he has worshipped on earth. The fruits of his religious life and of all its associations appear in this region. Man now learns to know from spiritual experience that his individual fate must not be separated from that of the community to which he belongs. The capacity to recognize oneself as a member of a body develops here. Religious natures, and such as have already during life practised a pure, noble morality, will draw strength from this region during their spiritual condition, and will be re-embodied with enhanced capacities in this direction.

While in the first region one is united with those souls with whom one was connected upon earth by

the closest bonds of the physical world, in the second region one enters the sphere of all those with whom one felt united in a wider sense, through a common adoration, through a common confession of faith. It must be emphasized that the spiritual experiences acquired in each region persist. Thus man by no means finds the bonds of family, friendship and so forth severed, when he enters into the life of the second and following regions. Moreover, the regions of the spiritual land do not lie separate and apart; they interpenetrate, and man finds himself in a new region not because he has in any sort of form stepped into it, but because he has attained the inner capacity to perceive that to which he was previously blind.

The third region of the spirit world contains the archetypes of the soul-world. All that manifests in that world exists here as living entity, and here one finds the archetypes of wishes, feelings and so on. But here in the spirit world there is no trace of selfishness clinging to the soul-element. Just as in the second region all life forms unity, so in this third region all craving, wishing, pleasure and displeasure form an unity. The wishes of another are not distinct from one's own desire. The sensations and feelings of all beings are a common world, which embraces everything as the air embraces the earth. This region is called the atmosphere of Devachan. Here everything will bear fruit which one may have accomplished upon earth in the service of the community in selfless

self-surrender for one's fellows. Through this service, this self-surrender, one has lived in a reflection of the third region of the spirit world. Philanthropists and other great benefactors of the human race, together with self-sacrificing natures who render great services to communities, have attained their capacities in this region, after having in previous lives acquired the preparatory readiness for a special kinship with it.

The three regions of the spirit world or Devachan just described stand in a certain special relationship to the soul-world and physical world lying below them. For they contain the archetypes, the living thought-beings, which take on psychic or physical existence in those worlds. But the fourth region is the spirit world in a purer sense. The archetypes for purely human creations are to be found in this region. All that man by his own spiritual endeavour has developed in the shape of scientific results, artistic ideas and forms, thoughts about technology—all this bears fruit in this fourth region. Out of this region the artists, scientists, great inventors and discoverers draw their impulses during their stay in the spirit-land and enhance their capacities, in order in their next embodiment to be able to contribute in an increased degree to the further development of humanity. One must not imagine that this fourth region of Devachan has significance only for men of genius. It possesses it for all men. Everything beyond the sphere of everyday life that interests man on

earth has its essential source in this region. If man did not pass through it in the period between death and a new birth he would in a subsequent life have no interests to lead him beyond the narrow personal groove in which most people move. In the spirit world men can only enjoy the fruits of that which it was possible for them to achieve according to their natural endowment and according to the stage of development of the people, community and state into which they were born.

In the still broader regions man's spirit is set free from every earthly fetter. He expands into the pure spirit world in which he experiences the intentions and the aims which the spirit has set itself in the life on earth. All that has up till now been realized in the world brings into existence at best only an indifferent copy of the highest intentions. Every crystal, every tree, every animal and also every thing that is realized in the sphere of human creative activity—all these things are only imitations of what the spirit intends. And during his incarnations man can only work with those imperfect copies of perfect aims. Thus within a single embodiment he himself can be only just a copy of what the spirit intends.

That which he really is as spirit in the spirit world makes its appearance only when, in the intermediate state between two embodiments, he ascends into the fifth region. In this region man's true self can expand freely in all directions. And

this self is that which in each embodiment ever appears afresh as the individual. This self brings with it the capacities which have developed themselves in the narrower regions. Therewith it carries over the fruits of earlier lives into subsequent ones. It is the bearer of the results of earlier embodiments. As the architect learns from the imperfections which have troubled him, and thus makes his new plans an improvement upon his old ones, so the self in the fifth region strips off from its acquisitions in former lives all that is connected with the imperfections of the lower or narrower worlds, and impregnates the aims of the spirit with the beneficent results of its previous experiences. The force which can be drawn from this region depends upon how much, during its embodiment, the self has acquired for itself of such results as are calculated to be taken up into the world of intentions. The self which, during its earthly existence, has sought to realize the intentions of the spirit through a life of active thought, or through wise and actively working love, will have won for itself a great claim upon and preparation for this region. That self which has been entirely absorbed in everyday matters, and has lived only in the passing and momentary, has sown no seed which can play a part in the intentions of the eternal world order. Only that which has been wrought over and above daily interests can bear fruit in this higher region of Devachan. In this region man must judge himself other-

wise than he can do in physical life. If, for example, he has acquired little that is akin to this fifth region, there arises in him the craving to stamp upon himself for the following physical life an impulse which shall cause that life so to run its course that in its destiny (Karma) the corresponding effect of that deficiency shall make its appearance. What then appears in the following earth life as a painful destiny—and is even deeply be-moaned as such—he will find in this fifth region of the Devachan to be absolutely necessary. Since in the fifth region man lives in his own proper self, he expands beyond the narrower worlds which enwrapped him during his embodiments. He is what he always was and always will be during the course of his embodiments. He lives under the control of the intentions which hold good for these embodiments, and which he makes part of his own self. He looks back upon his own past, and feels that all his experiences are brought within the intentions which he has to realize in the future. A kind of memory of his former lives and a prophetic outlook upon his future ones flash forth. What is called his 'spirit-self' here develops, and prepares to render possible for itself in a new embodiment a fulfilment of the spiritual intentions in earthly reality. When this 'spirit-self' has developed so far during a series of sojourns in Devachan that it can move quite freely therein, it will seek its true home here in the spirit ever more and more. Life in the spirit will become as

familiar to it as physical reality is to the earthly man. The points of view of the spirit-world can henceforth be the only ones which the spirit-self can appropriate for its subsequent earth life. The self feels itself to be a member of the divine cosmic order. The barriers and laws of the earthly life do not touch it in its innermost being. The power for all that it accomplishes comes to it from the spiritual world. But the spiritual world is an unity. He who lives therein knows how the eternal has worked upon the past, and from the eternal he can determine the direction of the future. The outlook over the past widens itself out into a perfect one. A man who has attained this stage sets himself ideals which have to be carried out in an approaching embodiment. From the spirit world he influences his future, so that it runs its course in accord with that which is spiritual and true. He finds himself in the period between two embodiments in the presence of all those exalted beings before whose gaze the divine wisdom lies outspread without a veil. For he has reached the level on which he can understand it.

In the sixth region of the spirit world he will accomplish in all his actions that which is most fitting to the true being of the world. For he cannot seek after that which profits himself, but exclusively after that which ought to happen according to the proper unfolding of the world order.

The seventh region of the spirit world leads us to the boundary of the 'three worlds.' Man here

stands face to face with the living seeds transplanted from higher worlds into the three that have been described, in order to fulfil their tasks therein. When man has reached the limit of the three worlds he realizes himself within his own vital seed, and the riddle of these three worlds is solved for him. Upon earth the powers of the soul through which it can enjoy the experiences here described are, under the ordinary conditions of life, not within the soul's consciousness. They work in their unconscious depths upon the bodily organs, which bring about the consciousness of the physical world. For this reason they remain imperceptible as far as this world is concerned. Even so the eye does not see itself, because those forces are at work therein which make other things visible.

CHAPTER VIII

Summary of the foregoing in so far as it concerns the psychic soul or astral world—The astral structures and their seven regions or conditions—Notes on preceding chapters in so far as they deal with life between incarnations.

WE have seen that the study of man shows that he belongs to three worlds. From the world of physical bodies are derived the materials and forces that build up his body. He has knowledge of this world through the perceptions of his external physical senses. One who relies only upon these senses and their perceptive capabilities cannot provide himself with enlightenment about the other two worlds, the worlds of soul and of spirit. Truth concerning the validity or existence of a thing must in the first place depend upon the investigator's possession of the faculties necessary for its perception. Just as the physical senses perceive the physical, so do those of the soul and spirit perceive the things of soul and spirit. By the word 'sense,' we merely mean 'organ of perception.' Man would have no knowledge of light and of colour if he did not possess an eye sensitive to light; he would know nothing of sounds if he had not an ear receptive of sound.

Just as in the body, eye and ear evolve them-

selves as organs of perception, or as senses for the bodily processes, so can man develop in himself soul and spiritual organs of perception through which the world of souls and that of spirit are opened up to him.

We often involuntarily conceive the 'higher senses' as too much like the physical ones. But we ought not to expect our perceptions in the higher worlds to be anything like a mere cloudy and subtilized materiality. This erroneous preconception often prevents our seeing into the spiritual world at all; and if we do see, we are apt to be misled by illusion.

As the substances and forces which compose and rule our stomach, our heart, our lungs, our brain, etc., originate in the physical world, so our impulses, cravings, feelings, passions, wishes, sensations, etc., originate in the soul-world. Man's soul is a member of this soul-world, as his body is a part of the physical world. The soul-world is far more flexible than the physical. One enters upon wholly new conditions as compared with the physical. If one speaks of coarser and finer in this connection, one must be aware that one is indicating by way of metaphor what nevertheless is fundamentally different. This is the case with all that is said about the soul-world in words, since these are borrowed from physical corporeality. Just as spatial extension and movement in space are peculiar to bodily structures, so excitability and impulsive craving are peculiar to the things

and creatures of the soul-world. For that reason the soul-world is also termed the world of 'Desire.' This expression is borrowed from the human soul-world. The things in those parts of the soul-world which lie outside of the human soul are just as different from the soul-forces in the latter as are the substances and forces of the bodily outer world from those portions which compose the human physical body. Impulse, wish and craving are designations for the material or substantial factor of the soul-world.

An important difference between the soul-processes and those of the physical world can be expressed by describing the interaction of the former as a much more inward one. Physical space, for instance, is governed by the law of impact. When one ball strikes another, which is at rest, the latter moves off in a direction which can be calculated from the motion and elasticity of the former. In soul-space, the interaction of two formations which strike one another depends upon their inner properties. They penetrate each other mutually—grow into each other, as it were, when they are related to each other. They repel each other when their natures are in conflict. In bodily space there are definite laws of vision. One sees distant objects in perspective. In looking along an avenue—according to the laws of perspective—the more distant trees appear to stand less far apart than the nearer ones. In soul-space everything, near and distant, appears at such dis-

tances apart as are the outcome of their own inner nature. Such a state of things naturally provides a source of many errors for any one entering soul-space and seeking to find his way by aid of the rules which he has brought along with him from the physical world.

Among the first things that one must acquire to orientate oneself in the soul-world is the ability to distinguish the different kinds of structures therein in a way similar to that in which in the physical world one distinguishes solid, liquid and aerial or gas-like bodies. This ability depends on a knowledge of the two fundamental soul-forces which are of prime importance in this connection. One may call them Sympathy and Antipathy. According as these fundamental forces operate in a soul-structure or formation, its kind or species is determined. As Sympathy we must designate that power by means of which one soul-structure attracts others, and seeks to mingle itself with and melt into them, bringing into play its kinship with them. Antipathy, on the contrary, is that force by means of which soul-structures repel or exclude each other, or through which they assert their own proper particularity. Upon the measure in which these fundamental forces are present in a soul-structure depends the rôle it will play in the soul-world.

One has first to distinguish between three kinds of psychic or astral structure, according to the working in each of them of sympathy and anti-

pathy. They are sometimes called the furnace of desire, fluid excitability and wish. They differ from one another by reason of the diverse and definite mutual proportions in which sympathy and antipathy are found in them. In all three both fundamental forces are present. Take for the moment a structure of the first kind. It attracts other structures in its environment in virtue of the sympathy that rules in it. But besides this sympathy there is likewise antipathy present in it, through which it repels what happens to be found in its environment. In an outgoing direction such a structure will appear as if it were endowed only with forces of antipathy. That, however, is not the case. There are sympathy and antipathy in it, but the latter is predominant. Such structures play a self-seeking rôle in psychic space. They repel much that is round about them and draw to themselves by love only a little. They move about as unchanging forms. The power of sympathy which is in them makes them appear hungry. This hunger appears insatiable, because the predominating antipathy repels so much that comes towards the structure that its wants cannot be satisfied. If one attempts to compare psychic structures of this kind with something in the physical world, one may say: they correspond to the solid physical bodies. This region of soul-materiality is sometimes termed the furnace of desire, or the lowest plane of the astral world. The amount of constituents of this fur-

nance of desire mingling in the souls of animals and man determines their lower sensual impulses and their predominantly selfish instincts.

The second kind of soul-formation is that in which the two fundamental forces balance each other, and in which sympathy and antipathy work with equal strength. These confront other formations with a certain neutrality; they act upon others as if akin to them, without specially attracting or repelling them. They set no fixed boundary between themselves and the surrounding world. They continually allow other structures in the environment to act upon them; one can therefore compare them with the liquid substances of the physical world. And in the manner in which such structures attract other things to them there is no sense of avidity. The effect which is here meant presents itself for instance when the human soul senses a colour. When I have the sensation of the colour red, I receive primarily a neutral stimulus from my environment. Only when to this stimulus is added pleasure or pain in the red colour does another effect come under consideration. The neutral stimulus is given by structures which stand in such mutual relations that sympathy and antipathy balance one another. Such a structure does not move through astral space self-seeking like the first, but everywhere open to impressions, and shows itself to be akin to much that encounters it. A definition applicable to it might be: fluid excitability.

The third stage of soul-structure is that in which sympathy prevails over antipathy. In astral space it appears as the central point of an attracting sphere extending over the objects of the surrounding world. Such structures may be called wishes because, despite the existing antipathy, the power of attraction brings the attracted objects into the sphere of the structure itself. The sympathy thereby acquires a tone of selfishness. This wish-structure may be compared to the gaseous or airlike bodies of the physical world. Just as a gas strives to expand on all sides, so does this wish-structure spread in all directions.

Higher levels of soul-structure are characterized by the complete withdrawal of antipathy, only sympathy being at work. This force can make itself effective within the parts of the soul-structure itself. These parts mutually attract each other. The force of sympathy finds expression in what one calls liking. And every diminution of this sympathy is disliking. Disliking is only a diminished liking, just as cold is only a diminished heat. Liking and disliking form man's world of feeling—in the narrower sense. Feeling is the life of the soul in itself, and upon it the comfort of the soul depends.

A still higher level is occupied by those psychic structures whose sympathy does not remain confined within the domain of their own life. They differ from the lower structures in having no antipathy to overcome. Where antipathy is

silent, sympathy brings about manifestation or expression. This higher form of soul-structure plays a part in astral space similar to that of light in physical space. It causes a psychic structure to absorb the existence and being of others for the sake of those others themselves, or one might also say, allows itself to be irradiated by them. When these structures draw an inflow from higher regions they first become awakened to the true life of the soul. Their dull life in the dark expands upwards and shines into astral space; the weary inner life that seeks to shut itself up in antipathy, where only substances of the lower regions are present, becomes force and movement which goes forth from within and irradiates its surroundings. The fluid excitability of the second region comes into action only in the meeting of the structures. Then indeed something does stream over from one into the other. But contact is essential. In the higher regions free radiation and outpouring are the governing conditions. (The nature of this domain is rightly designated as a 'radiation,' for the sympathy that is developed acts in a manner that can be elucidated by a metaphor derived from the action of light. Just as a plant fades and dies in a cellar, so do the structures of the soul decay if not fed by the life giving psychic substances of the higher region.) Psychic light, active soul-force and the proper life of the soul in the narrower sense belong to these regions and impart themselves thence to the soul-beings.

These three lower and three higher conditions of the soul-world are connected by a fourth, so that we have the following division of the psychic or astral world or world of the soul:

1. Condition of flaming desire.
2. " " fluid excitability.
3. " " wish.
4. " " pleasure and displeasure.
5. " " the soul-light.
6. " " the active soul-force.
7. " " the soul-life.

In the first three conditions the soul-structures derive their properties from the relationship between antipathy and sympathy; in the fourth condition sympathy begins to work within the soul-structure itself; in the three highest the force of sympathy manifests itself with increasing freedom in soul-structures which stream through astral space as shining and life-giving beings.

These seven divisions of the soul-world do not represent domains in any way separated from one another. Just as solid, liquid and gaseous substances interpenetrate each other in the physical world, so do flaming desire, fluid excitability and wishes in the region of the soul. And as heat penetrates the physical body, and light shines upon it, so is the soul-world permeated with pleasure and displeasure, soul-light. active soul-force and soul-life itself.

SOME NOTES ON THE PRECEDING CHAPTERS DEALING WITH LIFE BETWEEN INCARNATIONS

IN the first or continental region of Devachan everything physical manifests itself like the negative of a gigantic picture, and man is induced to create the image of his new body. He does this with unimpeded activity, feeling the bliss of creation in the process.

In the second or oceanic region, universal life may be seen flowing, not only outwardly but inwardly. Outwardly it is seen as lilac-rose-coloured life flowing from one plant form to another, and from one animal form to another, all comprehended in the unity of life. Devachan is the home of life. All forms of spiritual life, for example, that of Christian communities, are to be seen in the second region as parts of common flowing life. The first principle of Theosophy, that of seeking the universal life, may well be carried into practice there, where the one life common to all can be seen flowing.

In the third or atmospheric region the earthly ties between persons become manifest in form. If two people love each other, their love is there seen as a being, the body of which is composed of love. If all this could be described in detail, we should get a picture of the bliss of Devachan. One who knows anything about it can say but little, because spiritual things cannot be described in physical language. But it must not be thought that man is inactive or occupied only with himself in Devachan.

The aspect of the world is continually changing, together with that of its fauna and flora. How

different, for instance, was the appearance of Northern Siberia at the time when the mammoth, which is now found in the ice-fields looking as if it had been frozen alive, was still living there. How different Europe looked when primeval forests covered the ground, when wild animals belonging to the torrid zone dwelt here, when, in short, it was part of a tropical world. Who causes these changes? Who alters conditions on the earth? What about the soul and spirit of animals? What about the soul of plants?

If we look at the physical plane, we rightly say: 'Man's ego and home are here. He is the highest of the beings which live here.' This is not the case on the astral plane. As soon as an initiate enters the astral plane he comes to know a whole series of new beings who are utterly unrepresented on the physical plane, and who yet appear to be beings such as he is himself. Amongst others, there are the group-souls of animals; intercourse is carried on there with them as it is with people here. Animals have only their physical, etheric and astral bodies on the physical plane; their ego is on the astral plane. Just as a man's ten fingers possess a soul in common so all the animals of a species have a soul in common on the astral plane. The ego of the species lion, dog, ant, etc., is present there as a being. It is just as if the ego floated in astral space and moved the different animals by strings, like marionettes.

In the same way there are group-souls of plants, but their ego is in Devachan. The strings start, so to speak, from a higher point. And all minerals of like composition, gold, diamonds, stones, etc., have a group-soul in common in the higher part of Devachan.

	MAN	ANIMAL	PLANT	MINERAL
Upper Devachan				Ego
Lower Devachan				Astral body
Astral Plane		Ego	Ego	Etheric body
Physical World	Ego, astral, etheric and physical bodies	Astral, etheric and physical bodies	Etheric and physical bodies	Physical body

In this way beings differ from each other in their gradations. When a man dies, his ego lives on the astral plane along with the egos of animals, and can associate itself with their work, which consists in changing the animal world by degrees.

In lower Devachan he finds among his companions the egos of plants, and is able to help transform their kingdom. In this way he takes part in the transformation of the earth. Consequently it is man himself who causes the great changes that take place there. He it is who works upon the aspect of the earth: man himself has prepared the altered scene of his new incarnation. But he accomplishes this work under the leadership and guidance of higher beings. It is thus absolutely true to say of the animal and plant worlds, when we look at their continual transformation, 'This is the work of the dead.' The so-called 'dead' work on the transformation of fauna and flora, and on the remoulding of the physical forms of the solid earth as well. Even in the forces of nature the action of discarnate human beings is to be seen. The earth is thus rebuilt by man, and what he is unable to do here during his lifetime he accomplishes in the time between death and re-birth. The formation and evolution of the earth are the work of man on the higher planes; and the higher man evolves, the faster and more perfectly does the transformation of the physical earth, and of its fauna and flora, advance. The more highly evolved man is, the longer time he

has to work in the higher parts of Devachan. A savage has but little in common with Devachan. These facts are expressed in many legends and myths by the apparently childlike human spirit, which is really inspired by higher forces.

Between death and reincarnation the soul is made ripe for entering upon the path to a new birth. It is extremely interesting to the seer to explore the astral world. He is able, for instance, to observe flying astral corpses in process of dissolution. The astral corpse of a highly evolved person, who has striven to control his lower impulses while on earth, dissolves quickly, but the disintegration of undeveloped people, who have given the reins to their propensities and passions, is a slow process. It may even happen that the old astral corpse may not yet have been disintegrated when its original owner is born again. In this case the result may be unfortunate. It is possible, in special circumstances, for a person to be re-born quickly and to light upon his old astral corpse, which is powerfully attracted to him and slips into the new astral body. The individual certainly forms a new astral body for himself, but the old one is bound up with it, and he is burdened with both throughout his life. In this case the old astral body appears to him in bad dreams or visions as his second ego, and hovers round him, harassing and troubling him. This is the false Guardian of the Threshold. This old astral corpse is able to withdraw easily from the individual, because it is only loosely connected with the other bodies, and it then appears as a double.

There are other forms of great interest. They are bell-shaped, and fly and shoot through astral space with extraordinary rapidity. These are spiritual hu-

man embryos, not yet incarnated, but striving for incarnation. Time and space have really scarcely any meaning for these beings seeking incarnation, they can move so easily. They are parti-coloured and surrounded by a coloured atmosphere; in one spot they are red, in another blue, while a yellow ray shines in the middle of each figure. They have come into the astral world out of Devachan. Man took with him as a causal body into Devachan the higher astral body and the results of his various former lives; he now gathers new astral material about himself. What occurs is similar to the action of a magnet upon iron filings. Man collects astral material about him in accordance with the forces dwelling within him. After a good former life he collects different material from that which he attracts after a bad one. He no longer finds his old astral body, but has to form a new one out of undifferentiated astral material. This part of the process is dependent on the individual himself: and the form and colour of the new astral body are determined by the forces of the previous life. The spiritual human embryos dart about with desperate swiftness under the guidance of lofty beings appointed for the purpose. Parents have to be sought who shall be suitable for the embryo as to family circumstances and character. The spiritual embryo may be here at one moment and at the next in Europe. The seer is able to descry astral material in the passion which unites the parents at the conception of their child, and the passionate nature of the child is determined by the intensity of the passion of the parents referred to, at the time of conception. When the embryo has been guided to its parents, etheric material pours in upon it from North, South, East and West, from the

heights and from the depths. But this again cannot be done by the individual alone, without help from higher beings. The 'Lipikas' guide the embryo; the 'Maharajas' form the etheric body in conformity with the astral form and with what the parents contribute to the outward physical body. Parents exactly suitable for the embryo cannot always be found. No more can be done than to seek out the best available. It is not always possible to build a physical body corresponding exactly to the etheric body of the embryo; and therefore some discord usually exists between soul and body in the individual.

Immediately before incarnation a very important event occurs, which is parallel with what takes place at the moment of death. As the memory of the life just past comes before the soul like a picture immediately before death, so, at the moment of the act of fructification, immediately before the new incarnation, there is a kind of prevision of the life that is coming.

At the moment of incarnation, immediately after conception, the yellow ray in the causal body is dimmed and disappears. Only in initiates does it remain through every stage.

The higher bodies are not completely connected with the embryo from the very beginning. The causal body, however, acts upon the embryo from the start, as it has worked from the earliest formation of the physical body. The etheric body is already there, but only begins its work after seven weeks; while the work of the astral body does not commence till after seven months. Up to these periods the etheric and astral bodies of the mother are at

work on the child. After birth, evolution goes forward by degrees. The etheric counterpart of a man is female; the etheric counterpart of a woman is male.

CHAPTER IX

Education of Children.

THEOSOPHY takes an eminently practical view of life. The light which it throws on the subject of education will be of the utmost benefit to humanity long before there is any question of general clairvoyance, and it is possible to be convinced that theosophy contains truth to live by, long before direct vision is attained.

At birth the human being enters upon a new life, and as the various bodies are developed in different ways and at different times, education must be adapted to their varying needs. From the first to the seventh year is one period; the second period is from the seventh to the fifteenth in girls or the sixteenth in boys. And again there are different conditions of development after sex-maturity. Human development can be rightly understood only by a study of the various ways in which the bodies are evolved.

From birth to the seventh year, it is really only the physical body that has to be taken into account by parents and educators. Before birth the physical body formed a constituent part of the mother's organism. At birth it is freed from its

confinement, and becomes in that sense independent. The mother's physical body has hitherto surrounded that of the child, so that the child had no access to the outer physical world. At birth this is changed. The child's body only begins to receive impressions of other beings in the physical world when it is born. But even then the etheric and astral bodies are not yet in touch with the outer world. Neither of them can be influenced by the outer world between the first and seventh years, for both are occupied inwardly with the development of the physical body, to which all their activity is directed. At about the seventh year the etheric body begins to be free to receive other impressions, and it is then possible to influence it. But the astral body should not be influenced between the seventh and fourteenth years, for it is injured if deprived of the possibility of directing its activity inwards.

During the first seven years of life, it is best to leave the etheric and astral bodies quite unawakened and to allow all development of these bodies to take place spontaneously during those years. The child's sense-organs are being perfected at this time. Everything that affects them from the outside is of advantage. All that is seen and heard during those seven years comes through the sense-organs. They can be best influenced by examples and images, not by direct oral instruction. The child should be given instruction through its senses; this is the most important

thing throughout the first seven years. The child sees how people in its environment behave, it sees this with its eyes. What is said to it, what is imparted as teaching is not so important. Aristotle rightly says that man is the most imitative of the animals; and it is certainly the case during the first seven years of life. Never again is imitation so easy as in those years. On this account the activity of the senses must be influenced, and we must try to draw the senses out, and inspire them to activity. It is therefore a mistake to give a very young child an elaborately beautiful doll, for this checks the exercise of the inner powers. A normal child rejects such a doll and prefers a piece of wood, or something else which excites activity of the mind, fancy and imagination. No particular method of teaching need be used for the etheric and astral bodies, but it is extremely important that the higher influences which pass over to them from the physical environment without any conscious action should be favourable. It is very important that a child at this age should be surrounded by noble-minded, high-souled and kindly disposed people, who have good thought-forms, for these are impressed on the bodies working within the child. Therefore example is the best form of education, even in regard to feelings and thoughts. It is not what we say, but what we are, that influences a child during its first seven years. On account of the extreme sensibility of its bodies, the environment of a child

should be kept free from all impure and immoral thoughts.

From the seventh year up to the time of sex-maturity, the etheric body is born into consciousness just as the physical body gained access to its environment at birth. This is the time for the etheric body to be influenced. It is the vehicle of memory, permanent habits, temperament, disposition and lasting propensities. Therefore, as it becomes independent, every care must be taken to develop those qualities; habits and memory must be evolved, in short everything which will give a permanent foundation to the character. The child will grow up like a will-o'-the-wisp if at this period care is not taken that certain habits should run through the character like a red thread, so that the child may stand firm in life's storms. And at this time the memory must be cultivated, for afterwards, it is difficult for matter which is to be taken up into it to find an entry. The feeling for art specially wakens at this period, particularly for an art which has a great deal to do with the vibrations of the etheric body, namely, music. If musical talent is shown it should be carefully developed during these years. This is the time for legends and parables; it is a mistake to attempt to cultivate the judgment so early. Care should be taken that the child learns as much as possible; the memory must be filled, and the power of comparison exercised by examples taken from nature. Instances of great personalities must be brought

forward from the history of the world; but it should not be said, 'That is good,' or 'That is bad,' for that would influence the judgment. There cannot be too many such pictures put before a child, or too many comparisons of great people in history, so as to work on the etheric body. It is very beneficial to make great use of symbols at this time, for symbolic stories and fairy-tales, portraying human life in pictures, have now a powerful effect. In this way the etheric body is rendered flexible and supple, and is given impressions which are permanent. The later the critical faculties are called forth the better.

But a child asks 'Why?' A child's questions as to how and why should not be answered by abstruse explanations but by means of examples and symbols. And how infinitely important it is to find the right symbol. If a child inquires about life and death, or about man's metamorphoses, the instance of the caterpillar and the chrysalis may be chosen; and it may be told how the butterfly rises again out of the chrysalis, as it were, to a new life. Everywhere in nature such examples are to be found in connection with the greatest questions. But it must not be overlooked that at this period authority is a most important thing for a child. Only it should not be enforced authority; the teacher must acquire authority quite naturally so that the child may believe before knowledge is unfolded. Theosophical educational science does not require in a teacher

merely intellectual knowledge, or pedagogic maxims and views, but it demands that people shall be chosen whose natural gifts ensure that they will exercise or command authority. Does this seem too much to ask? Nevertheless it cannot but be insisted upon, seeing that the future of humanity depends upon it. This opens up the prospect of a great mission of theosophy as an educational force.

When the third period of seven years or that of sex-maturity is entered upon, the astral body, to which criticism and direct relations with others belong, emancipates itself. The feelings of one person towards another awake, as well as feelings towards the rest of the surrounding world; the human being is then mature enough to begin to understand. The personality is set free with the astral body; only with the maturity of the latter is it time to elicit a person's own judgment. Nowadays criticism is called for much too early. Critics of seventeen are numerous and many are now writing and giving opinions which are thoroughly immature. A person must be from twenty-two to twenty-four years of age before he or she is able to pass judgment; it is absolutely impossible before that age. From fourteen to twenty-four is the best time for learning from the world; this is the time when everything surrounding a person may teach him something. In this way he grows to full maturity.

These are the great principles of education.

Countless details result from them. Theosophists should publish a book for teachers and mothers, in which it is demonstrated and taught that: from the first year to the seventh, examples; from the seventh year to the fourteenth, authority; and from the fourteenth year to the twenty-fourth, independent judgment should be at work in a human being. In this way theosophy might accomplish its mission to civilization. The effect of theosophy on life would then be made evident. The time between the seventh and fourteenth years is the most important period in education.¹

¹ Chapter XI. should be referred to as it shows how an excess of one temperament may be modified or balanced by the cultivation of another. The same chapter also has useful hints as to the creation of good and healthy habits.

CHAPTER X

Karma or Destiny—A consolation distinct from fatalism—Redemption—Christ's atonement—Consciousness of reincarnation.

THE study of the great law of Karma affords another example of practical theosophy. This law makes human life for the first time really comprehensible. It is not a merely theoretical law, or something which only gratifies our curiosity. It is something which confers actual power over daily conduct, gives us confidence, and makes a scheme of things intelligible that was previously incomprehensible.

To begin with, this law answers one of life's great questions: Why are children born in such different circumstances? We see, for instance, one child born in riches, perhaps also with great talents, and surrounded by the most solicitous affection. And we see another child born in misery and poverty, perhaps with inferior abilities, so that it is predestined to have no success; or else with great abilities which perhaps cannot be cultivated. These are actual riddles of life; and only theosophy seems ready with the reply which man must have if he is to face life with strength and hope. How does the law of Karma answer it?

We have seen that according to theosophy man passes through repeated lives on earth, that a child is not now born for the first time, but has already been here many times. Cause and effect, by universal consent, control relations in the outer world. This great causal law reigns throughout nature, and when it operates in the spiritual realm, it is known as the law of Karma. Now how does it work on the external world?

If we take a metal ball, heat it and lay it on a wooden board, it will burn a hole in the wood. If we heat another ball and put it into cold water before laying it on a board, it will not burn a hole in the wood. The fact of putting the ball into cold water is of importance for the subsequent behaviour of the ball. The ball has, so to say, an experience, and what it does before and after that experience is different. The effect depends on the cause. Animals possessing sight which take up their abode in dark caves lose their power of seeing. Supposing that such an animal were able to reflect in a later incarnation, 'Why have I no eyes?' it would be obliged to say, 'My ancestors' removal to these caves is the cause of my fate.' The experience of former times is the fate of later ones, and thus things are connected as cause and effect. The further we move up towards man, the more individual does the matter become. An animal has a group-soul, and the fate of a group of animals is actually bound up with the group-soul. Man has a separate ego, which undergoes a

fate similar to that of the group-soul of animals. Just as an entire group of animals is changed, so is the separate 'ego' transformed from one life to another. What I experience today finds its cause in a former life, and what I am doing today shapes my fate in the next life. The cause of different conditions at birth is not to be found in this life, since at that moment nothing wrong has been done; the cause is to be found in a former life, when man himself prepared his present fate. It may be said, 'But does not this depress a man and deprive him of all hope?' On the contrary, the law of Karma is the most consolatory law in life. True though it is that nothing occurs without a cause, it is just as true that everything has an effect. Though I may be born in want and misery, with inferior abilities, what I do must produce an effect, and what I acquire by industry and good morality will produce its sure result in future lives. If it depresses me to think that I have earned my present fate, it may cheer me to know that I can build my future. Any one who admits this law into his thought and feeling will see what power and confidence he gains. At first it is of no importance to understand the law; that can only be done at the higher stages of clairvoyant knowledge. It is much more important to look at the world in the light of this law, and to live in its spirit. If this is done seriously for some years, the truth of the law will rush in upon the consciousness quite of itself. It is verified by application.

Someone may object that we would surely become sheer fatalists; that we have ourselves brought about whatever happens to us, but we cannot alter it, and it is best if we do nothing; and if we are lazy, it is nothing but our Karma. Or it may perhaps be said, 'There is a karmic law that we are able to achieve good results for a later life. I will begin to be good in a later life, and enjoy myself now; there is plenty of time, I shall be coming back to earth—I will begin then.' Another may say, 'I will not help people any more. If a man is poor and wretched and I help him, I am interfering with his Karma; he has certainly earned what he is suffering, it is his own business to make his Karma different.' All these ideas are gross misunderstandings; for the law of Karma says, 'All the good actions I have done in life will have their effect, as well as the bad ones, so that there is a kind of account, with debit and credit sides. At any moment the balance may be struck.' But it is man, not God, who makes up the accounts; the law is subject to all the variations of individual life; the comparison with the account book should not be pressed too far. In commercial language, the truth is as follows: Each time business is done, the balance is altered, and every new action changes fate. Yet the business man does not say: 'With every fresh piece of business my balance is disturbed, therefore I cannot do anything.' Just as little as the merchant is prevented by his account-book from doing fresh business,

is an individual prevented from making a fresh entry in his book of life. And if the business man were in difficulty and said to his friend, 'Give me £50 to get me out of this,' and the friend answered, 'I should be interfering with your account-book,' the answer would be sheer nonsense. In the same way it is wrong to refuse to help another for fear of coming into conflict with the law of Karma. Moreover, it is cowardly. Nothing prevents a firm believer in the law of Karma from relieving any misery or want. On the contrary, if we were not believers in the law, we should be obliged to doubt if our help would be of any use; but we know for certain through our knowledge of Karma that the help will work out rightly. This is the consolatory energizing side of the law of Karma. We should not look as much at the past aspect of this law as at the future one. We may sometimes look back on what has happened and bear our Karma, but we should bestir ourselves in order to lay a fresh foundation for the future.

Christian clergymen often raise this objection: 'Your theosophy is not Christianity, for it assigns everything to self-redemption; you say that man must work out his Karma quite alone. If he can do this, there is no place left for Christ Jesus Who suffered for the whole of mankind. You say that you need no one.' This statement shows a misunderstanding on both sides. The fact that free-will is not limited by the law of Karma is often overlooked.

The theosophist must be clear in his mind that he is not building entirely on self-help and self-development, when he believes in Karma. He must know that he can be helped by others, and then it will be easy to find the true reconciliation of the law of Karma with the central doctrine of Christianity. This reconciliation has always existed; Christian esoteric teaching is familiar with the law of Karma.

If we imagine two people, one of whom is in distress through his Karma, and the other helping him, having the power of doing so, the first one has improved his Karma. Is the law of Karma thereby disposed of? On the contrary, it is confirmed, for help can be effectual through this very law of Karma. A man with still more power is able to help two, three or four others if they need it; and any one stronger still can help hundreds or thousands, and influence their Karma for good. And if there should be one as mighty as Christianity pictures Christ Jesus to be, he is able to help the whole of humanity at a time when the whole of humanity needs help. And the law of Karma does not thereby become incomprehensible; on the contrary, the act accomplished on earth by Christ Jesus becomes efficacious just because man is able to build and depend on Karma.

The world does not consist of separate egos, each one of whom is isolated from the rest, but of a great unity and brotherhood; and just as here in physical life a brother or a friend can leap into the

breach for another, this can happen, though in a much deeper sense, in the spiritual world.

The theosophist believes that the Redeemer knows that through Karma the work of redemption becomes accessible to all. Indeed, that work was accomplished precisely in reliance on the law of Karma, being a cause of future glorious effects, a seed for the future harvest and a help for everyone who lets the blessings work within him. The deed of Christ Jesus is only conceivable at all through the existence of the law of Karma. The testament of Christ Jesus is the teaching of Karma and reincarnation. It is not said, 'Everyone must bear the consequences of his actions,' but, 'The consequences of actions must be borne, no matter by whom.' The theosophist who maintains that he does not understand an action taking place once only for the whole of humanity does not understand Karma. Neither does the priest who maintains that Karma disturbs redemption. The reason why Christianity lays less stress on this law and the thought of reincarnation lies in the conditions of human evolution, and will be considered when these are discussed.

Knowledge of reincarnation was held back some time in order that man might be forced to think of the physical world and make material progress, without being disturbed by knowledge of his past. He was urged to go forward and not think backward.

CHAPTER XI

Karma—Its effects in life—Karma in the astral and in the etheric—Memory—Temperament—Infectious illnesses—Health and disease—Racial Karma—National disease—Nervous disease—Heredity—Maternal love.

THE information to be given as to the effects of the law of Karma in human life can be only fragmentary, as no speculations or invented cases will be brought forward, but only facts about which we have first-hand experience.

Now how does our fate in general come about? By what considerations are our varied circumstances and aptitudes at birth determined? The answer is that man's being is compounded of four bodies. In this connection we have mainly to do with the physical, etheric and astral bodies, in which the ego is lodged. If we wish to understand karmic connections in detail, we must find out how causes and effects are bound up with these several bodies; and firstly let us consider the physical body, so far as it has to be taken into account for the law of Karma. Our activities take place in the physical world; we must be in the same place with another person in order to cause him joy or sorrow. Our activity depends upon the movements of our physical body, and on everything

which is at all affected by that body. Our outward fate in a later life is bound up with our deeds in the present physical life; our outward fate is, so to speak, the environment, the circumstances into which we are born. One who has committed bad deeds is preparing a bad environment, and vice versa. This is the first important karmic law. A second fundamental law results from the following line of thought.

Let us look back into the evolution of a human being. In the course of his life he assimilates an enormous number of conceptions, ideas, feelings and experiences, he learns an extraordinary variety of things, and great changes take place in him. Think of a few years ago, before you knew anything of theosophy, how many new ideas you have since acquired, how much life has changed in consequence. All this has altered the astral body, and this body, because it is the most subtle and delicate, is the quickest to change.

We now come to the etheric. In the etheric—or, in other words, in temperament, character and propensities—man changes far less. For instance, a passionate child changes very slowly. Temperament, character and propensities often persist throughout life. The changes of experiences and ideas (*i. e.*, astral) take place quickly; those of temperament, character and propensities (*i. e.*, etheric), slowly. The latter are very tenacious, they certainly change somewhat, but very very slowly. They stand in

much the same relation to what we learn as does the small hand of a clock to the large one. But the physical body changes more slowly than either. It is, so to say, planned once for all, and therefore retains the same aptitudes all through life. We shall see later how one who is to be initiated is able even to change his physical body, and how he can influence his etheric body. Just now we must consider how these matters bear upon what lies on the other side of life.

The ideas, etc., which during a long life transform the astral body, will call forth a corresponding change in the etheric body in the next life. Therefore, if we wish to act so as to be born with good propensities in the next life we must strive as much as possible in the present one to prepare them in the astral body. If a person takes the trouble to do good deeds, he will be born with a predisposition to good deeds. This will become one of the qualities of his etheric body. If, for instance, any one wishes to be born with a good memory, he must exercise his memory as much as possible, and must often look back on the different years of his life, and on his life as a whole. He is thereby cultivating something in his astral body which comes out in the next life in the etheric body as the foundation for a good memory. A person who does nothing but rush about indefinitely will be born in his next life with a disposition which prevents his sticking to any one thing in his environment. One who lives intimately bound

up with a definite environment will, on the other hand, be born with a special preference for everything which such an environment has formed.

The different temperaments also can be accurately traced to a former life. The temperaments are qualities of the etheric body. The choleric man has a strong will, is courageous, bold, desirous of achieving great deeds and has a craving to do much; for instance, Napoleon, Cæsar, Hannibal and Alexander were of the choleric temperament. It is discernible even in childhood, in those who act as leaders of their companions. The melancholic man is much occupied with himself, and hence is apt to seclude himself from others; he reflects much, mainly on how his environment affects him; he is apt to retire into himself, and inclined to be suspicious. This temperament shows itself in the child who does not like to show his toys, is afraid things will be taken from him and would like to have everything locked up. The phlegmatic person has no real interest in anything, dreams away much of life, is inactive, lazy and seeks the gratification of the senses. The sanguine person is easily roused to interest in anything, but does not stick to it. He changes his hobbies very often.

People are generally a mixture of all four temperaments, but the keynote may be found in only one, or perhaps two temperaments. As the four temperaments are expressed in the etheric body, there are four different varieties of the

etheric body These have different currents and movements, which are expressed in a definite fundamental colour in the astral body. It does not depend on the astral body, but it is shown there.

The melancholic temperament is occasioned karmically if a person was obliged to live his previous life in a very restricted circle, and had to be much alone; in that case he was not able to take much initiative in the world.

He who has learned much, and whose former life was hard, becomes a choleric man. If he had an easy life, without many struggles or hardships, or even if he has seen and passed by much, but only looked at it, all this passes karmically, in its essence, in the next life, into the body that is one degree denser.

From this we can see how it is possible to work for the next life; people can consciously train themselves to harmonize and balance the different temperaments so that a beneficial consequence may appear even in this life. This is particularly useful in treating illnesses brought about by a preponderance of a particular temperament. Where this is the case, efforts should be made to cultivate the opposite temperament.

Now how does man work on his etheric body with a view to his next life? Everything which is cultivated in the etheric body develops eventually, even though very slowly, and education may therefore take this into account. What occurs

in one life in the etheric body comes into being in the physical body in the next life. Every propensity and habit of the present etheric body gives a predisposition to health or disease in the next life. Good inclinations and habits predispose to health; bad inclinations and habits reappear as predispositions to definite illnesses. The purpose, the firm intention of breaking oneself of a bad habit, works down into the body which is situated below, and thus gives a predisposition to health. The manner in which a predisposition to infectious disease appears in the physical body has been specially well observed. It depends on the propensities, etc., of the previous life, not whether we get an illness (that depends on our actions), but whether we are predisposed to it. Infectious illnesses are always traceable to specially developed, selfish acquisitiveness.

If we wish to gain information about health and disease, we must bear in mind that many things co-operate to bring them about. Illnesses need not be merely individual Karma, for there is also national or racial Karma in regard to them.

An interesting example of the peculiar way in which things are connected in the spiritual life is offered by the immigration of the Mongolian tribes which poured into the West from Asia. These Mongolians were stragglers from Atlantis. Whereas the Indians, Germans, etc., evolved further, the Mongolians were their brothers who had stopped short at an earlier stage. Just as

animals have been left behind on the path of man's evolution, so have also lower orders of nations. The Mongolians were brothers who had been out-distanced, and were physically retrograding. In the astral bodies of such backward people decaying substances can be abundantly seen. The Mongolians fell upon the Germans, who were seized with alarm and terror. These are qualities of the astral body, and in them such decaying astral substances find a congenial soil. The European astral bodies became infected, and the infection came out in later generations in the physical bodies, not alone of individuals but of whole peoples. The Germans were noticeably affected by the plague, the terrible disease which wrought such havoc in the Middle Ages, and which was the physical result of that influence on the astral body. (Attila, Atti, Atlanteans.) The diseases of nations have their causes,¹ and Government by fear still exists. (See Dr. Steiner's *Philosophy of Freedom*.)

From the above we may deduce an important practical principle—if good habits are cultivated

¹ The Bible says that the sins of the fathers are visited on the children to the third and fourth generation. This is to be taken literally, as many such utterances are to be taken. In the interpretation of the Bible there are four kinds of interpreters: (1) the genuine believer; (2) the liberal thinker who has become shrewd; (3) the symbolist; (4) the occultist. The latter can again understand things literally because he knows the connection between them, or rather has a view of the original script from investigations in the Akashic record.

to advantage, not only is the moral life of future generations improved, but also the hygienic life of a nation, and vice versa. This, then, is the Karma of a nation.

In these days a malady is very prevalent which a century ago was scarcely known; not because it had then not been diagnosed, but it was not widespread; and this disease is nervousness. This peculiar form of disease is the result of the materialistic view of life held in the eighteenth century. It would never have arisen if it had not been preceded by materialistic habits of thought. The occult teacher knows that if materialism were to continue for some decades longer, it would have a ruinous effect on the health of nations. If these materialistic modes of thought had not been checked, not only would people in future be unusually nervous, but children would be born actually in tremors, and would not only feel their surroundings, but would derive a sensation of pain from every environment. Above all, mental diseases would spread exceedingly rapidly, and epidemics of insanity would appear during the next decades. And this was the danger towards which mankind was steering—epidemic mental diseases.

This vision of the world's possible future was the real reason why the occult leaders of humanity, the Masters of Wisdom, saw the necessity of pouring some spiritual wisdom into mankind at large. Such a spiritual view of the world can alone restore

to coming generations a predisposition to good health. And so theosophy is a profound movement, having its roots in the needs of mankind.

A century ago, a 'nervous' person was one who had nerves as strong as iron. From the very change in the meaning of the word we can see that something quite new has come into the world.

What is the relation of the law of Karma to physical heredity? Physical heredity plays a great part; we know that in a son certain qualities of his father and other ancestors are found again, *e. g.*, in the Bach family within two hundred and fifty years there were twenty-eight distinguished musicians. Jacques Bernoulli, the distinguished mathematician, author of *De Gravitate Ætheris*, etc. (1654-1705) was of a Belgian family which was settled at Bâle, Switzerland, between 1654 and 1786; and during that time, he and seven other members of his family contributed powerfully to the advance of science. It is said, that all this is heredity. But that is only partly true, for in order to be a distinguished musician it is not enough to have developed musical talent in the soul, but a physically good ear is also necessary. What is purely physical in a family of musicians—a fine ear—is handed down from father to son. In a family in which music is much cultivated there are therefore good ears developed for music. If a soul with strongly developed musical talent is incarnated, it is comprehensible that it will not be born into a family where no music is cultivated—

it would surely pine away—but it is born where suitable physical organs are present. This fits in excellently with the law of Karma. It is just the same with mathematics and also with moral courage. If a natural aptitude for it does not find suitable blood, it perishes. Therefore we must be careful in the choice of our parents. It is not the child that resembles the parents, but it is born where the parents are most like it.

It may be asked, Is not a mother's love impaired by this? No. Just because the deepest sympathy exists before birth, a particular child goes to a particular mother; therefore the love really originates much further back, and it is continued after birth. The child loved its mother before it was born; it is no wonder that the mother responds to the love afterwards.

CHAPTER XII

Conscience—The savage—Truth—Selfishness—Evolution of man by casting off animal conditions—Good and Evil—The Manichæans—Transformation of evil races into good ones—The mission of evil—Dreams—Karma—Necessity for the open mind—Notes on above chapters relating to Karma—Group Karma—Early death—Still-born children—Other cases—Karma is not everlasting.

WHAT view does esoteric teaching take of the origin of conscience, etc.? Conscience appears to people at our stage of civilization as a kind of inner voice, telling us what to do or leave undone. How did such an inner voice begin?

It is interesting to inquire whether there has always been, in the historical development of humanity, such a thing as is now called conscience, and we find that there was no word for this idea in the very early conditions of civilization. It first begins to appear in Greek literature, comparatively late. From this we may conclude that conscience was only acknowledged by degrees more or less consciously. And this was indeed the case; conscience arose and was developed rather late in the evolutionary history of man. Let us see what our ancestors had in the place of conscience and how conscience was gradually formed.

Darwin on his travels met a cannibal, and tried to convince him that it is not good to eat another man. But the savage replied: 'Before you can tell whether it is good or bad to eat a man, you must first have eaten him!' The savage had not judged of 'good or bad' according to ideas of morality but according to the pleasure he felt. He was a straggler from an old state of civilization in which we all lived once upon a time. Now how did such a man arrive at a distinction between good and evil? The fact is that he was a cannibal for a long time, till he himself was eaten, and he then realized how, if cannibalism were an universal law, it might affect him. Thus he learned by experience that there was something not quite as it should be. The result of that experience remained when he was in Kama-loca and Devachan. At his next incarnation he brought with him a very dim feeling that his conduct had been wrong; after further incarnations this feeling became more definite, he paid attention to the feelings of others and gradually a certain self-restraint was developed. After several more incarnations this dim feeling became fixed and the thought crystallized out of it: 'This ought not to be done.' At the beginning of civilization the savage ate everything indiscriminately. Then he got stomach-ache, and learned by experience, little by little, that he could eat some things and not others. The experience was gradually fixed, and became the voice of conscience. What, therefore, is conscience? The

result of experiences in different incarnations. Fundamentally, all knowledge is the result of experience. Knowledge of all kinds, the highest as well as the lowest, has arisen out of trial and experience. The formulation of definite rules for thinking, or the science of logic, was the work of Aristotle, and from this it may be concluded that the era of accurate thinking dates from him. Thought had first to be developed, and accurate thinking or logic arose in the course of time out of fundamental observations that had been made of erroneous thinking. Truth is something which has been won by man in the course of many incarnations, after long trial; humanity has gradually acquired a stock of knowledge. In this we see the importance of the law of Karma. Here too we have something which is formed out of experience into permanent habit and disposition. Such a tendency as conscience remains fixed in the etheric body. When the astral body has often been convinced that a certain thing is inadvisable, this bias is developed in the etheric.

Another interesting karmic condition is that of ordinary selfish conduct and love or sympathetic intercourse with others. There are egoists hardened by habit, not merely in consequence of acquisitiveness; and there are on the other hand loving sympathetic altruists. Both qualities depend on the etheric body and are expressed even in the physical body. People who habitually act selfishly in one life age quickly in the next one

and get shrivelled up; while the characteristic of remaining young and fresh for a long time is the result of a former life of love and sacrifice. And so, we see how even the physical body may be consciously prepared for the next life. How is it then with things which the physical body wins for itself? Its actions become its future fate. But what results from the illnesses which it has gone through in this life? The answer to this question, however strange it may sound, is not a speculation or theory, but is based on occult experiences, and teaches the mission of illness. Fabre d'Olivet, the investigator of the origins of things, made use of a fine simile. He compares the development of fate with a natural process, and remarks how a valuable pearl comes into existence through a disease; it is an exudation from the pearl-oyster, so that in this case life must be diseased in order to produce something precious. Similarly the diseases of the physical body in one life reappear in the next as physical beauty; so that either the beauty of a person's own body becomes enhanced by the illness he has borne, and is beautiful in the next life; or he is rewarded by the beauty of his environment for the illness which he bore previously in an infectious environment. Beauty is thus karmically developed out of sufferings, pains, privations and illnesses. Even the sense of beauty is evolved in this way. Nothing beautiful in the world has come into being without suffering, pain and illnesses. Something of a general nature connected

with this shows that questions about evil, illness and pain are not easy to answer without knowing the great inner connections of the whole of human evolution.

The line of evolution goes back into very ancient times, when earthly conditions were quite different from what they are now. The higher animals did not yet exist; there was a time when no fishes, amphibians, birds or mammals existed. Man was there, but in quite a different form; his physical body was still very imperfect; his spiritual body was higher. He still wore a soft, etheric body, and his soul itself worked on that physical body from outside. Man at this point contained all other beings in himself. Afterwards man evolved higher, and left behind him the fish-form which had been contained within him. These fishes were powerful, fantastic-looking creatures, unlike our fishes of the present day. Again man evolved higher, and separated the birds from himself. Next the reptiles and amphibians came out of man; grotesque creatures such as the saurians and frog-lizard which strictly speaking were only stragglers from the beings left behind earlier, which were still more like man. Later still, man put the mammals out from him; finally thrust out the monkeys and went up higher himself. Thus man was man from the beginning not monkey, but he separated from himself the whole animal kingdom, in order to become more perfect himself. It was as though the colouring matter were gradu-

ally separated from a coloured fluid and the clear water retained. Ancient natural philosophers, such as Paracelsus and Oken, expressed this in a beautiful manner: 'If man looks out upon the animal world, he has to say to himself: I bore all this within me, and separated it from my being.' Thus man formerly had within him what later was outside him. And in the same way man still has something even now within him which later will be outside him, that is to say his Karma, the two principles of good and evil. Just as it is true that man has put the race of animals outside him, so he will put good and evil into the world outside him. The good will result in a human race that is good by nature, the bad in a bad human race that has been set apart. This is stated in the Apocalypse. It must not be misunderstood. But we must also distinguish between soul-evolution and race-evolution. A soul may be incarnated in a race that is declining; but if that soul does not make itself evil, it need not be reincarnated in a race that is falling back, but in one that is on the up-grade. Enough souls are pouring in from other quarters for incarnation in races that are on the down-grade (*i. e.*, bad souls).

But what is within must come out, and man will ascend when his Karma has been worked out. Something extraordinarily interesting is connected with this fact. Some centuries ago, with a view to this evolution of humanity, occult Orders were founded which set themselves the highest con-

ceivable tasks. Such an Order is that of the Manichæans. Exoteric history has no accurate information about it. It is thought that the Manichæans were the first to teach that good and bad existed by nature and are at variance with each other; and that this conflict had been ordained at the commencement of creation. This view truly conveys a glimpse of the real mission of the Order, yet one distorted into error. The individual members of the Order are educated in a very special way for their great mission. The Order knows that there will be people who will have no more bad Karma, and that there will also be a race bad by nature, in whom everything bad will be present in a greater degree than in the wildest of wild animals, for they will commit bad actions consciously, designedly and with highly developed understanding. The Manichæan Order is already instructing its members in such a manner that they will be able to transform evil in later races. The enormous difficulty of this task consists in the fact that those bad human races will not be like children in whom good, existing alongside with bad, may be developed by example and precept. The Manichæan Order is already teaching how people who are by nature quite bad may be radically transformed. And when this task has been accomplished, the evil thus recast becomes something specially good. A state of holiness will be a moral state on earth; the power of transformation will bring about the state of holiness, but this

can only be accomplished by first transforming the bad element. And in the force which it is necessary to use for overcoming this evil there will be developed the force which produces the highest kind of holiness. The field must be manured with nauseating manure, which has, so to say, to grow into the soil as a ferment. In the same way humanity needs the manure of evil, in order to attain the highest degree of holiness. This is the mission of evil. Man becomes strong by exerting his muscles: similarly, good must first overcome the evil that is opposed to it, if it is to be raised into holiness. Evil has the mission of bringing man higher. Such things give us a glimpse into the mystery of life. Afterwards, when man has overcome evil, he may set about redeeming the creatures that were thrust down, and at whose expense he has evolved. This is the meaning of evolution.

A snail exudes its shell out of its own body. What surrounds the snail was originally inside it, and is its own body in a condensed form. Theosophy says: 'We are one with everything surrounding us.' This is to be understood as meaning that man once had everything within him. As a matter of fact, the crust of the earth originated through man's having crystallized it out of himself; and just as the snail's shell was once contained within the animal, so man once had the other beings and kingdoms, mineral, vegetable, animal and human king-

doms, within him, and can say to all of them: 'The substances were within me, I crystallized their component parts out of myself. Thus he now looks at something outside himself, which becomes intelligible when he says, gazing upon it, 'I myself am all that.'

Imagine the ancient condition of humanity when nothing had so far been thrown out of man. He was there, and had ideas, but they were not objective; outward things did not make an impression on him. His ideas were purely subjective, everything came out of himself. Dreams are a legacy from that time, when man, as it were, spun the whole world out of himself. Then he set the world up opposite himself. We have made things ourselves, and in other creatures we see our own productions, our own being consolidated.

Kant speaks of something unknowable by man, a 'thing in itself.' But there is no such thing; there are no limits to knowledge, for man finds in everything around him the traces left behind by his own being.

All this has been said to show that if we look at only one side of a thing we cannot understand a problem. If we look only at evil, we cannot understand its mission; it is the same with illness. If we look only at the world of sense, we can never understand why there is such a thing as sense. All evolution by cleavage has taken place in order that man might become an inward being; he had to put

all the rest outside himself, so as to be able to look at himself.

Karma teaches the mission of illness (pain and suffering), the mission of evil and the mission of the outer world.

NOTES ON THE PRECEDING CHAPTERS RELATING TO KARMA

(a) IT must be borne in mind that Karma not only affects the individual in his private life, but that he is also bound by the Karma of the group, society, race and movement to which he belongs. Every such group or movement has a Karma too.

(b) What is the karmic reason why many die young? Cases known to occult science teach as follows: it was possible to examine the former life of a child that died young. It appeared that in its previous life it had good abilities and made good use of them; it had been a very capable member of human society, but had rather weak sight. On this account, not being able to see things quite accurately, all its experiences had a particular tinge. And so it was always wanting in some little thing which would have improved it. This person always fell somewhat short on account of weak eyes, but would have been able to accomplish something extraordinary if he had had good vision. He died, and quite a short time afterwards was re-incarnated with strong eyes, but lived only a few weeks. By this means the bodies had realized how good eyes are produced, and the individual had obtained a little bit of life which had been wanting, a correction, as it were, of the previous life. The parents' grief is, of course, adjusted by Karma, but they had to be the instrument of the correction.

(c) The karmic explanation of a still-born child is as follows: its astral body has been united with its physical body, but its astral body withdraws, so that the child is born dead. No beings without cells can have an etheric body, and for this reason a stone has no etheric body. An astral body is dependent on a nervous system; and a plant has no astral body because it has no nervous system. So much for the etheric and astral bodies. Now if the ego body by degrees comes into being, there must be warm red blood present in the physical body, for physical organs must be in good order if the higher bodies are to take up their abode within them. The physical body has its form moulded by purely physical inheritance, and the combination of the physical juices may be wrong or unsound, even though the parents may suit each other in soul and in spirit. If these juices are imperfect there can be no sound physical body, and the human embryo receives a physical body in which the higher bodies cannot take up their abode; so although the etheric body has been united with the physical body, the astral body has to withdraw if it finds no suitable instrument at its disposal. The physical body remains and is born dead. Thus a child is still-born in consequence of a bad mixture of physical juices which does not afford a suitable instrument for a human embryo; this too is a karmic connection. The physical body can prosper only so long as higher fundamental parts can dwell within it.

(d) How do karmic adjustments (or compensations) come about? If someone has injured another, the injury must be readjusted by Karma; in order that this may take place the people concerned must be incarnated at the same time. How does this happen?

What brings people together? What forces effect this? The technique (or working) of Karma is as follows: Evil has been done, a person has suffered at the hands of another, who goes to Kama-loca, but has first to witness the event in a picture. The pain he has inflicted does not grieve him, but when he lives his life backwards in Kama-loca he comes again to this event, and now he experiences the pain of the other person, for he lives through it in the other self. Then a feeling about this injury is added, and the feeling is stamped on the astral body. He carries some of the pain with him, and a force is left in him as a result of what he has suffered in the other person. When he returns to earth this is the force by which all those are drawn together who have had to do with one another before; during the Kama-loca period of one person they have lived one within the other and incorporated those forces. An example known to occult science will make this clear. A certain man was condemned to death by five judges. What had happened? The condemned man had killed the five others in his preceding life, and karmic forces had brought these six people together for karmic adjustment.

(e) There does not, however, arise a never-ending karmic chain, but other karmic relations change the further course of things. Spiritual forces work mysteriously to adjust the complexities of the human organism.

CHAPTER XIII

Evolution of the Earth—Physical body the most perfect—
Saturnian man, Solar man, Lunar man, Tellurian man.

IF we ask ourselves, how has man been brought to his present stage of development, and how did he come into being, we must call to mind what has been stated about the nature of man. He has seven principles, of which the first or physical body, is, so to speak, the lowest, yet the most perfect. The higher principles will, it is true, be very much more perfect in the future, but at present it is the physical body which, in its way, is the most highly evolved. It is built up with indescribable wisdom. Each individual bone is so skilfully built into the framework and so wisely arranged that the greatest amount of work possible is attained with the least bulk. The more deeply we study the marvellous structure of man's being, the more admirable does it appear to us; let us take, for example, the construction of the brain and heart. The heart makes no mistakes, but the human astral body makes many. The impulses and passions of the astral body rush in, like enemies, upon the physical body and overpower it. When a person takes the wrong kind of food, he may

be obeying the dictates of the astral body. The physical heart has to regulate the circulation of the blood; yet the astral body makes ceaseless attacks on the heart, because its impulses crave what is injurious to that organ. Coffee, tea and alcohol—all of them heart-poisons—are poured into the system every day, yet the heart resists them. It is so solidly constructed that it defies all the storms of the astral body for seventy or eighty years. The etheric body is less perfect than the physical body, and the astral body is still more backward in its evolution, while the ego body is the youngest of all. The physical body has passed through the longest evolution. It is the oldest member or principle of human nature. The etheric body is younger, the astral body younger still and the ego body the youngest. In order to understand this evolution of the bodies, it is necessary to know, not only that man passes through repeated incarnations, but that the law of re-incarnation is a universal cosmic law, to which all beings, including planets, are subject. The whole of our earth as well as everything upon it has gone through previous 'incarnations,' or embodiments, three of which will now specially occupy our attention.

In very ancient times, our earth was a planet called Saturn by occult science. Four successive embodiments are recorded: Saturn, Sun, Moon and Earth. Just as a Kama-loca and Devachan period intervenes between two human incarna-

tions, so between every two embodiments of these planets a period intervenes during which they are not visible, and do not lead an outer life. The period between the embodiments of a planet is called Pralaya, and that during which it is embodied is called Manvantara. But the planets just spoken of are not the ones now called by their names; the one called the Sun is not our present sun, which is a fixed star. Similarly what was called the Moon is not the present one, but was the third stage of the earth's development, as Saturn was the first.

Man was already in existence on Saturn. This planet did not shine, but could have been heard by Devachanic hearing, for it was sonorous.

After Saturn had existed for a while, it gradually disappeared, was for a long time invisible and then shone forth once more as the Sun. The latter then went through the same process, and came forth again as the Moon; and finally the Earth appeared in the same manner. These four planets are four different and successive manifestations of one and the same planet. They are four regular metamorphoses of one heavenly body, and all beings upon it are metamorphosed with it. Man has never lived on any other planet, but the earth has existed under different conditions. When our earth was Saturn, only the very first germs of our human kingdom were in existence. The human body, now so skilfully built up, was only a rough sketch on Saturn, nothing more than

the very first beginning. There were no minerals, plants or animals.

Saturnian man was essentially different from the human race of today. He was a spiritual being, and could not as yet be seen with physical eyes; for there were then no physical eyes. The Saturnian man as he was is visible only to one who can see Devachan. The first human organism was a kind of auric egg, within which was a curious structure, not very unlike barnacles packed together. Saturn was interpenetrated by such rudimentary physical organisms. They were, so to speak, exudations or condensations of the spirit, and out of them the physical human body was subsequently formed. It was then a kind of primordial mineral through which an etheric body had not as yet been woven. On this account it may be said that man has passed through a mineral state, though it was not that of our present mineral kingdom. As a human being passes through the stages of child, youth, maiden, man, woman, old man or old woman, so does a planet pass through life-stages. Before Saturn exhibited the flakes or germs deposited within it, it was an Arupa-Devachan structure, which means one without shape or form; next a Rupa or shaped Devachanic structure; and later an astral structure. Then it became physical. After this the germs gradually disappeared, and Saturn returned through these same stages back into the obscurity of Pralaya or repose. Such a change from spiritual to physical and back

again is called in theosophical literature a 'round' or 'condition of life.' Each round has seven subdivisions: Arupa, Rupa, Astral, Physical, then again Astral, Rupa and Arupa; these have been named 'globes,' or 'conditions of form.' But it is not a question of seven successive globes, it is always the same planet in process of transformation; and the beings inhabiting it are transformed with it. In each round that which is formed is being perfected, so that only in the seventh round is it perfect of its kind. In each round seven transformations as to form-conditions are passed through, so that Saturn would have seven times seven, or forty-nine metamorphoses.¹ Saturn

¹As Dr. Steiner's terminology differs in some respects from that of Mme. Blavatsky, a comparison between them is presented here.

What Mme. Blavatsky calls a *Planet* Dr. Steiner calls a *State of Consciousness*.

What Mme. Blavatsky calls a *Round* Dr. Steiner calls a *State of Life*.

What Mme. Blavatsky calls a *Globe* Dr. Steiner calls a *State of Form*.

What Mme. Blavatsky calls a *Root-race* Dr. Steiner calls an *Epoch*.

What Mme. Blavatsky calls a *Sub-race* Dr. Steiner calls an *Epoch of Civilization*.

Dr. Steiner classifies *States of Consciousness* or *Planets* as: Saturn, Sun, Moon, Earth, Jupiter, Venus, Vulcan.

Dr. Steiner classifies *States of Life* or *Rounds* as 1st Elementary, 2d Elementary, 3d Elementary, Mineral, Plant, Animal, Human.

Dr. Steiner classifies *States of Forms* or *Globes* as Higher Devachan, Lower Devachan, Astral, Physical, Astral and Ego, Lower Devachan and Ego, Higher Devachan and Ego.

Dr. Steiner classifies *Epochs* or *Root-races* upon this Planet as

went through this number of stages, as did the Sun and the Moon; and the Earth is now going through them; three more planets, Jupiter, Venus and Vulcan will follow later. Thus there will have been seven planets, with seven times seven sets of conditions, or according to occult science seven hundred and seventy-seven. In occult script the seven in the unit column signifies the globes, in the ten column the rounds, in the hundred column the planets. These figures must be multiplied together. Therefore our planetary system has to pass through seven times seven multiplied by seven, or three hundred and forty-three transformations.

Upon Saturn man had gained the power of severing something from himself, as a snail separates its shell from its body. He was able to secrete floating forms, and retain the finer substances within him in order to evolve further. Thus did man form the mineral kingdom out of himself. But the minerals so formed were living minerals.

On the Sun, man gained the etheric body possessed by plants. He passed through a vegetable state on the Sun, on which planet there were two kingdoms, the living mineral he had evolved

Polarian, Hyperborean, Lemurian, Atlantean, Post-Atlantean or Aryan, Seven Seals, Seven Trumpets.

Dr. Steiner classifies *Epochs of Civilization* or *Sub-races* upon this Planet as Indian, Persian, Egyptian, Greco-Roman, Anglo-Saxon or that of Sardis, and then Philadelphia, Laodicea.

on Saturn and the vegetable; the latter kingdom was man. But the plant-forms were quite different from our present ones. Any one who penetrates into the deeper relations of things comes to look upon a plant as a human being upside down. The root is below, then come the stalk, leaves, stamens and pistils; the pistils contain the female, the stamens the male organs of reproduction. A plant extends its reproductive organs towards the sun in natural innocence, for the sun stimulates the power of reproduction. The root is really the head of the plant, which extends its reproductive organs out into space, its head being drawn inwards by the centre of the earth. Man's position is just the reverse. Animals occupy an intermediate position, having a horizontal body. If a plant is turned half way round, the posture of an animal is the result; if turned upside down, it is in the posture of a human being. Ancient occult science expresses this in a very old symbol, the cross; and Plato expressed it in accordance with ancient mysteries: 'The soul of the world is crucified on the cross of the world's body,' *i. e.*, the soul goes on its travels on the cross of the body of the cosmos.

On the Sun, man, as a vegetable being, was just the opposite of man at the present day. He lived in the Sun, and belonged to the body of the Sun. This planet was a light body, composed of light-ether; man was still a plant, with his head turned towards the central point of the Sun.

When in the fourth phase, or Earth, the Sun separated into two conditions, the human plant was obliged to turn round, for it remained faithful to the Sun.

The first round or state of life of the Sun was a repetition of the Saturn-period, and at the second round of the Sun the further evolution of man began. When the Sun had evolved as far as it could in the seven rounds, it disappeared into the darkness of Pralaya, and came forth again as the Moon. The first Moon-round was a repetition of Saturn-existence in a somewhat different form. The second Moon-round was a repetition of life on the Sun. In the third Moon-round man received an astral body in addition to his two former bodies. In his external form he might be compared to the animal of the present time: he had three bodies. Man acquired the vegetable kingdom by separating from the mineral kingdom; and the animal kingdom by separating from the vegetable kingdom. Thus there were now two kingdoms outside him. Then he again threw off a smaller part of himself, to ascend higher.

In this third round in the Old Moon another important cosmic process took place. Sun and Moon separated from each other and two bodies came into existence. The Sun kept the more vital parts and sent its beams to the Moon, giving it and all beings upon it what was needful for them. It had now become a fixed star imparting what it had to give, and giving a home to purer beings,

who were able to evolve now that the Sun had got rid of the coarser substances. All these changes were perfected during the fourth round, and in the fifth the two bodies united once more and then disappeared as one into Pralaya.

So far nothing had been solid. The Old Moon had not any solid mineral kingdom. It was a globe which, instead of a solid earth-crust, had a living inwardly growing mass of peaty substance. This living mass of soil was permeated by woody structures. Out of it grew the vegetable kingdom of that age, plants which were really plant-animals. They had feelings. Man in the animal kingdom of that time was not like present-day animals, but stood between present man and the present animal kingdom. He was of a higher order than our present animals and able to carry out his impulses in a much more systematic way. But he stood lower than man at the present day, for he could not yet say 'I AM' to himself, he did not yet possess the ego body. These three kingdoms lived on what was then the Moon, but they did not breathe as we do. They did not inhale and exhale air, but heat. By inhaling fire they became permeated with heat; by exhaling it, they gave out heat and became cold; man had the inward blood-heat of today in the form of respiratory heat. (Clairvoyant painters have symbolized this in the fire-breathing dragon.) After disappearing into Pralaya, the Old Moon came forth again as the Earth.

In the first Earth-round the whole Saturn existence was repeated, in the second the Sun existence, and in the third, the Moon existence. During the third Earth-round the splitting of Sun and Moon and also their subsequent joining together were repeated. In the fourth Earth-round Sun and Moon once more appeared as one body, with all the beings upon it, and the earth now began to develop on its own lines. On coming into existence the earth had met with the planet Mars. The two planets interpenetrated each other, the earth going through Mars, and gaining from it a substance which it had not previously possessed, namely, iron. Mars left iron behind in the earth in a vaporous condition. If this had not happened, the earth would have contained alone what was already in it; man would have reached the animal kingdom, he would have been able to breathe heat, but could never have had warm blood, for iron is the source of heat in blood. The earth owes so much to Mars during the first half of its existence that it is then called Mars. During the second half Mercury is equally important to the earth. In what we call ancient times the earth came into relation with Mercury and has remained so ever since; our planet should really be known as Mars-Mercury. This stage of earth will be followed by three others—Jupiter, Venus and Vulcan. These seven stages of the earth are recorded by occult science in the names of the days of the week.

Saturn	Saturday
Sun	Sunday
Moon	Monday (lundi)
Mars	Mardi (Ziu—Tuesday)
Mercury	Mercredi (Wednesday)
Jupiter (Jove)	Jeudi, Giovedi (Tor, Thunder— Thursday)
Venus	Vendredi (Freya—Friday)

Theosophy teaches us how to understand what our primitive ancestors expressed in names.

Referring to an earlier part of this chapter and the statement that the planets have to pass through 343 transformations, the problem is given in Mme. Blavatsky's *Secret Doctrine*, but the solution has only recently been discovered. Her book was largely inspired by a very high spiritual individuality; but the great initiates express themselves always very cautiously; they only give hints; above all they always let people do some of the work themselves. The teacher only said 'learn the riddle 777.'

CHAPTER XIV

Genesis—Polarians—Sun leaves Moon and Earth—Light gives sight—Day and night—World of water—One sex—The end of the Hyperboreans—Moon leaves Earth—World of great heat—Two sexes—Breathing of ether changes to breathing of air—The ego breathed into man—Angels and archangels enter the blood—Lucifer—Good and evil—Free will—End of Lemuria—Atlantis—Strong will power—Memory—Nightly intercourse with the gods—Self-consciousness and logic begin in the ancient Semites of Atlantis—The Deluge—The Gobi desert—The Manu—Clairvoyance decreases as logical thinking increases—The Aryans—The Indian epoch—The Rishis—Brahman and oneness—The Persian epoch and duality—Ormuzd and Ahriman—Zarathustra—The Chaldean and Egyptian epoch and the tri-unity—The Græco-Roman epoch—The Anglo-Saxon race—The turning point now reached—The next race will lead us back—Why we are theosophists—The mission of Theosophy—It is not a separate religion or a sect.

QUITE at the beginning of what we have called the combination in one body of Saturn, Sun, Moon and Earth in the fourth Earth-round there was a chaotic ether-substance, denser than the homogeneous divine spirit, which stretched forth its arms to make cuplike structures out of chaos. This period is thus described in Genesis. (Ether is called water in occult science.) ‘In the beginning God created the heavens and the earth, and the earth was without form and void. And the

spirit of God moved on the face of the waters.'¹ The earth could not have been seen at that time, nor its cuplike organisms; these were only resounding human structures, and when one of these came into being, it expressed itself in a definite sound. As yet there was no individuality in the organisms; individuality was still in solution in the spiritual atmosphere. Seven varieties were discernible in the structures, according to their keynote. These seven groups formed the first human root-race, the Polarian.

After millions of years a great cosmic event took place; the entire vast etheric body contracted somewhat, and assumed the shape of a double gourd; it retained this outline for a while, till at length a small portion, consisting of the earth united with the moon, separated from the parent organism. Something of particular importance as regards human evolution was bound up with this event. The human embryos had become organized and differentiated; owing to the departure of the sun, objects could for the first time be illumined from without. All seeing depends on the sun's rays falling on objects and being reflected by them. When the sun was separated from the earth-moon, bodies were at hand upon which it could shine. Consequently the development of organs of sight became possible. Light is the

¹ An account of the great and very complicated part played in evolution by the heavenly hierarchies is to be found in other works by Dr. Steiner.

originator of eyes. The organisms which had formerly been provided for by the general divine atmosphere, henceforward found their surroundings were visible. This period is thus recorded in Genesis. 'And God said, "Let there be light," and there was light, and God saw the light that it was good, and God divided the light from the darkness.' The earth-moon now began to revolve; and there was day and night. If we read the Bible in the light of the Akashic Record, we can take its statements literally.

A great part of the spiritual organisms which had surrounded the earth had gone away with the sun; these formed the spiritual population of the sun, from which it worked upon the earth. The etheric human organisms were now furnished with an astral covering. The whole, *i. e.*, the combined earth and moon, was now surrounded by an astral atmosphere, which had previously been held in solution in the spiritual atmosphere. That which previously had, as ether, formed the basic substance had been condensed into separate organisms; which now, in the form of independent ether-bodies, surrounded the separate physical organisms which had also become somewhat denser. The etheric body had now been evolved; but there were as yet no independent astral bodies, only one astral sheath common to all beings. This was the spirit of the earth, which once more stretched out its embracing arms and encircled each separate human being. A new capacity appeared. Each

human organism was able now to bring forth another out of itself: there was reproduction but without fructification by two beings. It was a fertilization which was not of a sexual nature, but carried out by the whole astral atmosphere. When an embracing arm was stretched down, it signified a fertilization of a human being, so that others could thereby be evolved. Human structures were cup or bell-shaped, and had on their upper side a reed-shaped opening for receiving the embracing arms; they opened themselves to the sun. These human organisms were the Hyperboreans, the second great root-race. There was no death. Dying implies the withdrawal of the consciousness from the body. But at this time the consciousness was not yet differentiated. There was a consciousness common to all humanity in the astral sheath. The consciousness of the individual remained part of the common consciousness. When it withdrew from one organism, it descended into another without intermission. It was as though a part of a cloud, on becoming detached, were immediately replaced by another portion. Instead of death there was only a metamorphosis; uninterrupted continuity of consciousness reigned. Consciousness felt such an event only as a change of apparel. The whole scene glowed with most glorious colours, in light-ether, gradually growing denser and denser. Side by side with human beings there were animal and plant forms, which were to be man's associates.

The plants were the lower forms, which are now dwarfed; and the animals likewise. There were animals and plants which emitted light and whirled through the ether. There were no male or female animals; all were as yet of one sex. A few animals were just beginning to develop a double sex. Then a densifying of the ether forms set in more strongly and the astral sheath was more and more drawn into them. After a million years had elapsed, the appearance of the earth and moon had changed considerably; animals and plants were gelatinous in substance, like jellyfish. Man's ancestors, with their organs, were made of this condensed substance. The animal and vegetable structures were condensed little by little through the fertilizing astral force. Then came an important period when the fertilizing beings in the astral atmosphere manifested in such a way that human beings and animals received the fertilizing and nourishing substance simultaneously through the surrounding plant-world. The latter secreted something which bore a resemblance to milk in human beings and animals. A last remnant of these milk-secreting plants is the dandelion. Human beings were thus fed and fertilized from surrounding nature, but were without individuality. They only assimilated what nature spontaneously offered. They fed on juices like milk and honey. It was a marvellous condition of the primeval past, which can scarcely be described by the symbolic pictures of our language.

Now came an extremely important cosmic moment, when the earth and moon separated. The smaller body, the moon, split off from the earth, so that there were three bodies: sun, moon and earth. The moon carried away with it a great part of those forces which human and animal organisms needed in order to produce other beings out of themselves. In each human being there was left only half the fertilizing power which was there previously, and in consequence separation into two sexes gradually came about. This was the Lemurian period or third root-race. There began again a greater densifying and thickening of material. Shortly before the separation of the earth and moon, thicker deposits had been made, and after the separation, cartilaginous substances were formed, with a tendency towards bone. In the same measure that the outer mass of the earth was condensing, and the solid earth-crust was being formed, the solid substance of bone was also being formed in man and animals. Gradually solid mineral structures came into being. Previously all things had been etheric but now they became gaseous and fluid; beings moved by floating as though in water, or by flying as though in air. The human form of that time may be compared with a kind of fish-bird animal. The greater part of the earth was watery and the temperature very high. Metals and other substances were still in solution in the water. Human beings propelled themselves in it with a swimming, floating move-

ment. They were well able to bear the tremendous heat, for their bodies consisted of a material which could live in it. There were small continents embedded in the water, on which human beings wandered about. But the entire mass of the earth was permeated by volcanic activity, which was perpetually destroying portions of the earth with tremendous violence, so that it was exposed to incessant elemental destruction and reshaping.

Man had as yet no lungs, and breathed through reed-shaped gills. But he was already a very complicated organism. He had acquired a spinal column, at first cartilaginous, then bony; and in order to propel himself by floating and swimming had fashioned a swimming bladder. During the lapse of millions of years the solidity of the earth increased. The water retired and separated from the solid parts; air came out in its purity, and under its influence the swimming bladder was transformed into lungs. Man now rose above the watery element. The gills were transformed into organs of hearing. With the development of lungs came the capacity for breathing, through which the whole of mankind began to live in one common element, the air. Man now lived upon instead of in the earth, and a portion of air was shut up in each individual. Each one took his portion of air, transformed it according to his own form and gave it out again. In the beginning he was filled in this way with pure spirit, afterwards with ether, and now with air.

Man having reached the point at which heat breathing was changed into air breathing, what Mars had previously given was now turned to good account. Warm blood now came into being. The moment had come when what had previously been outside man entered into him; the spirit formerly surrounding him penetrated within. The capacity for breathing denotes the advent of the individual human spirit, developing by degrees into the ability to say 'I AM.' The human ego enters man with the air which he breathes. When we speak of an ego common to all men, this has also a common body, the air. It was not for nothing that the ancients called that common ego Atma, *i. e.*, breathing. They knew quite well that it is inhaled and exhaled with the breath. We live in our common ego because we live in the universal air. This should not be taken too literally. The entrance of the individual ego into man is described in theosophical literature as the descent of the Manas, of the Manasaputras. Every time a human being drew breath, he slowly absorbed Manas, Buddhi and Atma in the germ. Genesis thus describes this moment, and we can take this description literally 'And God breathed into Adam the breath of life, and man became a living soul.' This is the reception of the individual spirit. Man by this time had warm blood also, and could thereby retain heat in himself.

But something else of very great importance is connected with this. There were beings existing

on the moon higher than the human race of that period. These were the gods who are called angels and archangels in Christian tradition. They were once at the human stage; and just as we shall have gone up higher on the next planet, so have they ascended higher in the course of time. They had no longer any physical body, but were still connected with the earth; they no longer had man's needs, but they needed mankind itself over which to rule and so evolve. When the moon had completed its evolution, some of these beings had been left behind in theirs, and thus there were beings standing between gods and men, whom we may call demi-gods. Their situation made them very important to the earth and humanity. They were neither able to get quite beyond humanity and its sphere nor could they be incarnated in man. The only course open to them was to fix themselves in one part of human nature in order to further their evolution by means of that part, and at the same time help man. On the moon they had breathed fire. They now took up their abode in the fire which had become permanent in man, in the warm human blood, the original home of passion and impulse, and gave it some of the fire which had been their element on the moon. These beings are the hosts of Lucifer, the Luciferic spirits. The Bible calls them man's tempters. They led man astray in so far as they lived in his blood and seemed to make him independent. If these Luciferic beings had not been there, human

beings would have taken everything from the gods as a free gift; they would have become wise but dependent, enlightened but not free. Because the Luciferic spirits were anchored in man's blood, he not only became wise, but became fired with a passion for wisdom and ideals. But with this fire came the possibility of error, for ideals may become diverted from what is lofty. Man was now able to choose between good and evil. Under the sway of this predisposition, this possibility of evil, the Lemurian race evolved little by little. The predisposition called forth great revolutions in the earth, which underwent convulsions and earthquakes, and Lemuria was destroyed largely through those human qualities.

The earth was again changed and densified. Other continents arose. The most important of them was Atlantis, situated between the present Europe, Africa and America. The descendants of the Lemurian race had been dispersed over this continent. In the course of many millions of years they became very much changed and assumed a form bearing some sort of likeness to the present human form, though these people were very different from those of today. The head and forehead formation was quite different and much lower; the nutritive organs were much larger. The etheric body of the Atlantean projected in a circle far above his head. There was in the etheric body an important point corresponding to a point in the physical head. Development took place

when these two points drew together, so that the point of the etheric body was merged into the point of the physical body. At the moment when the two points coincided, man could begin to say 'I' to himself. The front part of the brain could now become an instrument of the spirit. Self-consciousness came into being. This moment appeared first in the life of the Atlanteans dwelling in the neighbourhood of what is now Ireland. The Atlanteans were evolved by degrees in seven subraces: the Rmoahals, Tlavatlis, Ancient Toltecs, Ancient Turanians, Ancient Semites, Ancient Accadians and Ancient Mongolians. The union of the two points took place in the Ancient Semites, when clear self-consciousness was evolved. The two succeeding subraces, the Ancient Accadians and Ancient Mongolians, passed beyond the goal of Atlantean humanity. Before the union of the two points, the soul-forces of the Atlanteans were fundamentally different from those of today. The Atlanteans had then a much more mobile body, and above all, in the earliest period, a strong, powerful will. They could, for instance, replace limbs which had been lost, and make plants grow. They exercised a powerful influence on nature, had strongly developed organs of sense, and could distinguish metals by touch, as we distinguish perfumes. They also had the gift of clairvoyance to a great degree. They did not sleep at night as does man of the present day, who at the most has confused dreams, but slept like a clairvoyant, only more

deeply. At night they had intercourse with the gods. What they then experienced has been shown in myths and legends. They compelled the forces of nature to serve them; their dwellings were half natural structures and hewn out of the rocks. Even air-ships were constructed by them, to propel which they used, not inorganic force (as for instance the coal of today), but the organic germinating power of plants.

Because the above-mentioned two points had not yet been united, the early Atlanteans had no combining intelligence; *e. g.*, they could not calculate. But on the other hand they had another mental power very specially developed—memory. Only in the fifth subrace, the Ancient Semites, did the combining, logical power of intelligence and self-consciousness arise.

Atlantis perished through a mighty water catastrophe. The whole continent was gradually flooded and the population wandered eastwards, to Europe and Asia. One of the main divisions passed from Ireland through Europe to Asia, but everywhere some of their number remained behind. They were led by a high initiate whom they completely trusted. By his wisdom and through a selective process he took the best people with him and settled them in distant Asia, in a place where the desert of Gobi now is. There in complete isolation a small colony was developed, and from it there went forth colonizers to all inhabited countries, who founded the civiliza-

tions of the next root-race, the Ancient Indian, from which have sprung successively the Ancient Persian, the Egypto-Babylonian, Chaldean, and Græco-Roman civilizations, and afterwards the Anglo-Teuton.

As related above, the great initiate gathered from amongst the ancient Semites in the neighbourhood of what is now Ireland a band of people whom he led eastwards and settled in Asia. There the Manu made his chosen ones the founders of the new civilizations. He instructed them himself and gave them directions for a moral conduct of life which was prescribed down to the minutest detail, for example, how time was to be divided or how work was to be done from morning to evening. But more potent educationally than his precepts were his influence and thoughts. He influenced by direct suggestion; if he sent his thoughts to the colony, his ideas and precepts worked by suggestion, and man at that time needed such an influence for remoulding him. The following scene is characteristic of the difference in the whole point of view between the Atlantean and the new root-race. It happened in the middle of the nineteenth century. European colonists had induced Indians (in whom we see descendants of Atlanteans who had been backward in civilization and then returned to life on earth), to give up their territory on condition that new hunting-grounds should be allotted them. This promise had not been kept, and the Indian

chief could not understand it, and spoke as follows:

You palefaces promised us that your chief would allot more land to our brothers, after you had taken this land from us. Your feet are now standing on our land and walking over the graves of our brothers. The white man has not kept his promise to the red man. You palefaces have black instruments with magical signs [books are meant], and out of these you learn what your god wishes. But he must be a bad god, who does not teach men to keep their promises. The red man hears thunder and sees lightning and he understands that language—his god is speaking to him. He hears the rustling of leaves and trees; in that too his god is speaking to him. He hears the water rippling in the brook, and the red man understands that language, he feels when there is a storm brewing. We hear god speaking to us everywhere, and he teaches something different from what your black magical signs say.

This significant speech of the Indian contains a kind of confession of faith. Not in ideas and conceptions founded on reason did the Atlantean rise to his god, but he felt the fundamental harmony of the divinity in nature, he inhaled and exhaled his god. If he wished to express what he heard in this way, he summed it up in a sound like the Chinese 'Tao.' To the Atlantean this was the sound that streamed through the whole of nature. If he touched a leaf or saw a flash of lightning, it seemed to him as if he were touching the garment

of divinity. Just as we lay hold of the soul of a person when we shake hands with him, so did the Atlantean lay hold of the body of divinity when he touched a form of nature. The religious feeling in which he lived was quite different from ours. Moreover, the Atlanteans were clairvoyant and were thereby in communication with the world of spirits.

Calculation and logical thought were developed later, and the more they developed, the more did clairvoyance decrease. The succeeding generations paid much more attention to what the senses perceived from without, and nature thereby became more and more divested of its divinity. Man acquired a new gift at the cost of an old one. In the measure in which people gained the gift of accurate sense-observation they ceased to understand that nature is the body of divinity. Little by little they began to have only the body of the cosmos before them, not its soul. But this very circumstance aroused once more in humanity a yearning after the divine. It was written in man's heart: 'God must be behind nature,' and he perceived that he must seek nature with his spirit. The word religion implies nothing more than seeking to establish reunion with the Godhead, 'religere,' to bind together again.

Now there are various ways of finding the Godhead. The first subrace of the Aryan or Post-Atlantean race, the Indians, took the following way. They were the first race to appear after the

Atlantean flood. A few divinely filled emissaries of the Manu, called the holy Rishis, became the teachers of the very ancient Indian civilization, of which neither poetry nor tradition relates anything, and which is only known to us from the oral traditions of schools of occultism. The wonderful poems, such as the Vedas and the Bhavagad Gita, are of much later origin. The ancient Indian said to himself, 'What is left to me is all external nature, not real nature; behind it is hidden the Godhead, Brahman—the hidden God.' The whole outer world was to him mere illusion, deception, Maya; and whereas the Atlantean still felt divinity in every leaf, the Indian said, 'Nowhere at all in the outer world is the Godhead any more manifested. Man must plunge into his own inner nature, and seek God in his own heart; he can find Him only by pursuing Him in a higher spiritual state.' Any approach to the divinity retained something of a dreamlike nature. The Indian found no divinity in nature. The world of Brahman dawned upon him in great and mighty thought-images, visions and imaginations. Yoga was the training which he underwent in order to pass beyond illusion to spirit,—the primal being. The profound Vedas and the Bhagavad Gita, that lofty song of human perfection, are only echoes of that primeval divine wisdom or theosophy. This was the first means by which humanity tried to return to the Godhead. It is a means which could do little to improve material civilization.

The second Aryan or post-Atlantean subrace, that of the ancient Persians, had a different mission. Their civilization likewise proceeded from the Manu as he directed. Even before the time of Zarathustra the ancient Persians had a primeval civilization, the tradition of which has only been preserved orally. The thought was now growing up in man that outer reality is a copy of divinity; he knew that it must be remodelled. The Persian could not turn away from the outer reality, he wished to transform nature, to work upon her. He became an agriculturist, and left the calm serenity of the solitary world of thought: he noted from the resistance he encountered that everything was not Maya, but that a very real world of actual facts existed side by side with the world of spirits. Side by side with the world of spirits he found a world in which man is obliged to work. There gradually grew up in him the conviction that there are two worlds: a world of the good spirit, into which man can project himself, and the other world which must be cultivated. And then he said, 'In the world of spirit I shall find the ideas and conceptions by means of which I shall transmute outer reality, so that it will become an image of eternal spirit.' Thus he gazed upon a struggle in which he was himself engaged, and he shaped this more and more into the powers Ormuzd and Ahriman.

Cosmic laws were acquired by the third Aryan subrace, the Chaldean, Assyrian, Babylonian,

Egyptian and later by the Semitic nations. They looked up to the starry sky, they observed the course of the constellations and their influence on human life, and invented a science through which they were able to understand the movements and influence of the stars. They connected heaven with the earth. The Nile flooded the land at a certain time and made it fertile; this happened on the appearance of a certain constellation, and led them to observe the time of the inundations. They connected the constellation which was then appearing in the sky with the activity of the Nile. They observed the position of the sun at the migration of certain birds, the rising and setting of the stars and their relation to humanity, and thus they developed a science. They noted that great wisdom governed all natural processes, and that everything happened in accordance with mighty laws, whose nature they strove to penetrate. The ancient Chaldean priests were the representatives of profound wisdom. For them natural laws were not abstract; they did not see physical cosmic globes in the stars; they saw in each planet a being having a soul, whose body the planet was. Behind each constellation they saw in image its animating deity, in concrete form. The Egyptian, or Chaldean, felt he was enfolded in the care of the world of spirits, as a spirit amongst spirits; he saw matter filled with wisdom.

The fourth subrace, comprising the ancient

Greeks and Romans, was not directly influenced by the Manu, but was under the influence of the other races. Moreover it had a different mission, the cultivation of art. Little by little man found the way to spiritualize nature. The Greek went further than the Egyptian; he did not take the complete image of nature, but rough material, in the shape of marble, and impressed his stamp upon it. He himself formed Zeus and the other gods. The third subrace had sought the spirit in the external world; the fourth imprinted upon it spirit itself, and through art charmed spirit into matter.

The Egyptian studied the course of the stars, and regulated the constitution of governments in accordance with it for hundreds of years. The Greek took from his inner being that force which was to form a human community. The Roman went still further, he remodelled not only stone and bronze in accordance with his own mind, but also the entire community of men.

The fifth subrace is that of the Teutonic and Anglo-Saxon peoples who go still further in regard to the shaping of the outer world. This subrace not only stamps upon matter what lives in man, but it stamps nature's laws themselves upon matter. It discovers the divine cosmic laws, the laws of gravitation, heat, steam, electricity, and with their help transforms the entire world of sense. Its mission is to study these laws and impress them on the outer world. Thereby all mankind

has become more material; Zeus is no longer possible, but in his place we have the steam engine. .

Another race will succeed us, which will find the way back again. In our race man has arrived at the apex or turning-point of the transformation of the physical world; we have descended furthest into the physical plane, and have carried its conquest to the uttermost point.

We may summarize the mission of the Aryans or post-Atlantean humanity as follows:

The Indian had turned away from nature; but the Persian recognized it as the mass which offered him resistance. The Chaldeans, Babylonians and Egyptians discerned wisdom in it; the Greeks and Romans continued to conquer it from within, but only our own race has progressed far enough to incorporate natural laws into the physical plane. And now mankind will again have to turn its attention to spiritual things. Our humanity no longer possesses that memory of a world of divinity, which persisted during the third and fourth sub-races in the form of legends descriptive of primeval times. The connection with the world of the gods has been lost through stepping down on to the physical plane. The physical world alone is left to humanity.

The theosophist is not a reactionary, he knows that the period of materialism was necessary. Just as animals after migrating to dark caves evolve some organs to the extreme, but are retrograde as to their organs of sight, so in the

spirit- and sense-worlds when one faculty is to be developed, another has to subside. When man learned to rule the external world by means of the laws of nature, he was obliged to lose spiritual vision. Clairvoyant power and memory withdrew, in order that physical sight might be perfected.

There is no absolute truth, each truth has its mission at a particular time. And if today we talk of Theosophy, we know that when we come to be born again we shall hear something different, and stand in quite a different relation to one another.

Let us look back into times in which perhaps we once sat together in some region of Northern Europe, when people gathered round the Druid priest who imparted truth to them in the form of legends. If we had not listened and if he had not formed our souls, we should not now understand what Theosophy once more brings to us as truth in a different way. And when we return for our next life, truth will be given us in a different way again, in a higher form. Truth is developed like everything else in the world. It is the form of divine spirit, which has many forms. If we steep ourselves in this characteristic of truth, we shall gain quite a different relation to the latter. We shall say to ourselves, 'It is true we live in truth, but it may take the most various forms.' And we shall then look upon mankind, as it now is, in quite a different way. We shall not say that we

possess absolute truth, but we shall say, 'These human brothers of ours are now in a position which we formerly occupied.' It is our duty to enter into what another says. We need only make clear to him that we value him at the stage of truth at which he now is. Everyone has to learn, and we thus become tolerant of every form of truth. Thus we learn to understand everything; we do not oppose others but try to live with them. In this way an inner toleration is developed, which is far greater than the outer kind. People are put together because they understand each other. Modern humanity has developed freedom of personality. Theosophy should form an inner toleration out of that fundamental view of truth.

Love stands higher than opinion. The most various opinions can be reconciled by people who love each other; therefore there is deep meaning in the fact that no religion is attacked in the theosophical conception of the world, and that no single religion is put forward. But all are understood, and a bond of brotherhood may be developed because members of the most various religions understand each other. Until such a state of fellowship results, there can be no question of occult development. There can be no true occult progress without true kindness. When a theosophical movement forms itself into a separate religion, with its own creed and dogma, it becomes retrograde.

CHAPTER XV

Occult development—Various states of existence in life—
Dreams—Dreamless sleep—Spiritual necessity for picture
language—Continuity of consciousness—Astral vision—The
music of the spheres—Devachan—Lotus flowers begin to
move—Rhythm—Occult exercises—Methods contrasted.

THERE are three paths of occult development: the Oriental, the Christo-Gnostic and the Christo-Rosicrucian. They differ in relation to the degree in which the pupil relies upon his teacher.

The normal course of a man's life is that he attends to his work and his daily experiences early and late, he uses his reason and his outer senses, and lives and works in a state which we call waking consciousness. This, however, is only one state; there is another between going to sleep and waking, or sometimes between waking and going to sleep, when dream images pass through his soul. They are not directly related to the external world, to ordinary reality, but only indirectly. We may call this condition the dream-state. Dreams have a certain meaning, but not the meaning of experiences in the waking state. In the latter our ideas always accord with certain experiences or facts. A dream, with its Protean images, may be called forth by the tramping of horses, the ticking

of a clock, etc. A dream is symbolic and allegorical. Whole stories may be dreamt. For instance, a student dreamed of a duel, with all the preliminary details, up to the report of the shot, which woke him. It appeared that a chair beside his bed had fallen down. Or again a peasant woman dreamed of going to church; she entered the church, the priest said holy words, his arms moved, suddenly they became wings, and his words changed into the crowing of a cock. She awoke—and a cock was crowing outside. A dream has quite different time-conditions from those of waking consciousness, for in the dreams that have just been related the real cause is the last event in point of time. This arises from the fact that a dream, compared with physical reality, flashes instantaneously through the soul and has its own inner time. We have to think of it in this way: when the person on waking remembers all the details, he himself prolongs that inner time so that it appears to him as if the events had transpired in the corresponding length of time. In this way we can get an idea of how time appears in the astral world. A short experience is often the cause of a long dramatic occurrence. A dream flashes through the soul in a moment, and instantaneously awakens a whole series of ideas, and the dreamer himself transplants time into the dream. Even inner conditions may be symbolically represented in a dream, for instance, a headache may become a spider's web in the air-hole of a cellar:

palpitation and internal heat may become a red-hot stove. People of special inner sensitiveness may experience other things; they often see themselves in a dream in an unhappy situation: the dream may be prophetic, and a symbol that an illness latent in them will come out in a few days. Indeed many people even dream of remedies against an illness of this kind.

The third condition of man is that of dreamless sleep, during which nothing rises out of the soul, and man sleeps without any consciousness at all. If he now begins, through inner development, to enter the higher worlds, they first appear in his dream-state, causing his dreams to become more regular and fuller of meaning than before. Man gains knowledge through dreams, and must pay careful attention to them. He notices that his dreams become more frequent till he seems to be dreaming all night long. He observes that they are connected with things which do not exist in the outer world, and cannot be physically experienced. He notices that not only do things appear to him which either influence him outwardly or symbolize circumstances, as was described above; but he gets images of things which have no existence at all in material reality, and he then notices that his dreams are telling him something important. It may, for instance, begin in the following manner: he dreams that a friend of his is in danger of fire, and sees him drawing near this danger. The next day he learns that his

friend has been taken ill in the night. He did not see him taken ill, but saw it take place allegorically. Impressions from higher worlds pass into dreams, and this is a very important transition to higher occult development. The objection may of course be made that this is still dreaming; but such a statement is no longer quite accurate. Supposing Edison had dreamt how to make an incandescent lamp, had remembered his dream and actually made a lamp in accordance with it, and then someone had declared that the incandescent lamp had no existence, but was merely a dream, his statement would have been absurd. It is a question whether what is dreamed has any significance for life, not whether it is dreamed or not. Such dream-conditions are repeatedly left unheeded because people are too unobservant.

Later there begins a condition in which the power of reality is revealed to the student in dreams, and he is then able to test them by means of reality. When he has got so far that not only in sleep but also by day the whole future world is present before him, he is able to test his visions with his intellect. We must not make use of dream-pictures as a foundation for wisdom, but wait till they emerge of themselves into the light of day. If they are consciously controlled, a condition will soon arise in which the student is sensible of everything which is astral and constitutes man's soul. He then learns to understand what the forms and colours of the astral body signify,

what passions, etc., are expressed in it. The soul-world is gradually spelt out. But all the time we must be conscious that everything is symbolic. It may here be objected that, if only symbols are seen, an event may be symbolized in all manner of pictures, and we may not be sure that such and such a picture relates to anything definite. Nevertheless at a certain stage of development, a thing is represented by only one picture, just as an object is expressed by only one idea. For instance, a certain passion is always expressed to each person by a definite picture. We have only to learn how to apply the picture correctly.

Religious books are written almost entirely in pictures. Wisdom, for example, is called light. The reason of this is that the wisdom of man and other beings always appears to one occultly developed as an astral light. Passions appear as fire. Religious records communicate things which are enacted on a non-physical plane; they all proceed from the seers and relate to higher worlds, and therefore must speak to us in pictures. It is the only possible language for such matters. All the stories which have been drawn from the Akashic records have on this account been presented in pictures.

The next condition experienced by the student is that denoted the Continuity of consciousness. When the ordinary man is removed during sleep from the world of sense, he is unconscious. This is no longer the case with a student who has

reached the above-mentioned stage. Uninterruptedly, by day and night, he lives in full, clear consciousness, even when his physical body is at rest. After some time the entry upon a new definite state is announced by the addition of sounds and words to the waking consciousness and the pictures. The pictures speak to him and tell him something, they speak a language he can quite well understand. They tell him what they are, and then there is no more possibility of illusion. These are the devachanic tones and speech, the Music of the Spheres. Each separate thing then proclaims its own name and its relation to other things. This leads to astral sight, which is the entry of the clairvoyant into Devachan. When this devachanic condition is reached, the lotus-flowers (the Chakras or wheels) commence to revolve from the person's left side to his right, moving somewhat like the hands of a clock, at certain places in the astral body. These are the sense-organs of the astral body. The sight attained is an active process. The vibrations caused by the revolutions of the lotus-flower bring about contact with the astral material, and induce perception on the astral plane. Now what is the force by which the lotus-flowers function? Whence does it come? We know that during sleep the exhausted forces of the physical body are restored by the action of the astral body; by means of its regularity it is able during sleep to correct the irregularities of the physical body. The same

forces which are employed in overcoming fatigue develop the lotus-flowers. A person who is beginning his occult development is really, in so doing, withdrawing force from his physical and etheric body. If this force were to be constantly withdrawn from the physical body, the man would become ill, in fact complete exhaustion would set in. If therefore he wishes not to injure himself physically and morally, he must replace this force by something else. We must be mindful of the general cosmic law:

RHYTHM TAKES THE PLACE OF FORCE.

This is an important occult principle. Nowadays people live extremely irregularly, especially as to their ideas and actions. A person who follows the distracting outer world cannot escape the danger into which his physical body would be plunged by occult development. On this account he must be careful to bring rhythm into his life. Of course he cannot so arrange matters that one day shall be just like another. But he can pursue certain activities quite regularly; and any one going through occult development must do this.

For example, he should do exercises in meditation and concentration every morning, at a time fixed by himself. Rhythm is also brought about by an evening review of the events of the day. If he can introduce other regular observances, so much the better. The whole cosmic system runs

rhythmically. Everything in nature is rhythmic: the sun, the seasons, day and night, etc. Plants grow rhythmically. The higher we go, the less rhythm there may be, and in animals there is still a certain amount of rhythm; for instance, animals mate at regular seasons. It is only man who enters upon a life which is chaotic and devoid of rhythm; nature has dismissed him. It now becomes his task quite consciously to bring rhythm again into his chaotic life, and certain means are given him, through which he may restore harmony and rhythm to his physical and etheric bodies. By degrees his bodies will thereby be set to such vibrations that when the astral body leaves them they correct themselves. If by day they were forced out of rhythm, then during hours of rest they will regain right motion of themselves.

The following six conditions must be increasingly observed by any one who meditates:

1. Thought-control. This consists in not allowing, at least for a short time every day, all kinds of thoughts to wander haphazard through the soul, but in bringing rest into the order of one's thoughts. A definite idea is thought of, and placed in the centre, and then all one's thoughts are arranged so logically with regard to each other that they are supported by the central idea. And if this happens only for a minute, it is of great importance to the rhythm of the physical and etheric bodies. For example, one may concentrate on a key or a pencil.

2. Initiative in action. We must compel ourselves to perform actions arising out of our own initiative; and even if they are trivial, we must force ourselves to self-imposed duties. Causes of action are mostly family circumstances, education, one's profession, etc. But one's own initiative must be encouraged; and a short time be devoted to calling forth action upon one's own initiative. Unimportant actions are as effective for this purpose as important ones.

3. Calmness, submissiveness, composure, or equanimity. We learn to regulate the state of mind that fluctuates between shouting up to heaven with delight and being grieved to death. Any one who refuses to do this because he fears that it will destroy his originality in action or his artistic feeling will not be able to go through occult development. Composure means being master of oneself both in the keenest joy and the deepest grief. In fact we only become rightly sensitive to joy and sorrow in the world when we are no longer selfishly bound up in them. The greatest artists attained most through calmness, just because their souls were thereby opened.

4. Impartiality. This is the quality which sees good in everything. It seeks out the positive element in things. As an example we may best take the Persian legend of the dead dog and its beautiful teeth. Jesus once saw a dead dog lying in the road. He stopped and looked at the animal. But his disciples turned away in disgust at

such a sight, and went on. Then Jesus said: 'What beautiful teeth the animal has.' Even in that dead body he still found something to admire—the white teeth. If this is our attitude of mind, we shall seek positive qualities in all things, we shall seek good, and find it everywhere; and this has a powerful effect on the physical and etheric bodies.

5. Faith or trustfulness. The occult meaning of this word is somewhat different from that which it generally bears. During occult development one should never let one's judgment of the future be decided by the past. In occult development we must, under certain conditions, leave out of account all our previous experiences, in order to meet every fresh experience with new faith. The occultist must carry this out consciously. If, for example, someone comes and says that the church steeple is leaning at an angle of 45° , everyone will say it is impossible. But the occultist must always keep an open mind. Indeed, he must be able to believe everything that happens in the world, otherwise he bars the way to new experiences. We must be ready to sacrifice anything we may have learned or acquired. This is no more than is asked by the true scientist. Darwin advanced his theories, not as something proved, but because, said he, 'it is a relief to have some feasible explanation of the facts, which can be given up as soon as a better hypothesis is formed.'

6. Inner balance or harmony. This is grad-

ually developed of itself through the growth of the other five qualities. The student must make a point of acquiring the six qualities. He must go forward slowly and steadily, remembering that continual dropping wears away the stone. Now if a person acquires higher powers through some device, without bearing this in mind, he is in a bad state. Nowadays the spirit and body are intermingled in much the same way as a blue and yellow fluid in a glass. With occult development something begins resembling the process by which a chemical student separates the two liquids. Body and soul are separated much in the same way. At the same time the benefits of the mixture are lost. The ordinary person is so constituted that the soul is placed in the physical body, subject to no passions which are altogether grotesque. But through separation it may happen that the physical body, with its qualities, is left to itself, and this may lead to all kinds of excesses. Thus things may actually appear in a man who is engaged in occult development which as an ordinary man he has long since ceased to show, and this happens just when he does not concern himself about moral qualities. He suddenly becomes untruthful, passionate, revengeful, vain, suspicious, spiteful; all manner of qualities arise in him which had previously been suppressed. This may indeed very well happen to a morally undeveloped person who is too much occupied with the wisdom-teachings of theosophy. A strict morality must be con-

sidered of far higher importance than mere theosophical knowledge. If students and theosophists would only bear this in mind there would not be so many failures. There can be no real occult development unless it is accompanied by positive and active kindliness to all around and by a most scrupulous practice of truthfulness.

We saw earlier in this chapter that man goes through the stage of seeing into that of hearing. Whilst he is at the seeing stage he naturally must first learn how pictures are related to objects. On this account he needs a guide to explain to him at the outset the connection between them. And this is why implicit confidence should be placed in one's Guru or teacher, in this one respect.

In the oriental training, also called Yoga-development, an individual initiate, living on the physical plane, is the Guru of a pupil, who relies on him entirely and in every detail. The Indian nature is adapted for this method. By him the best results are attained when, during the time of development, the entire self is eliminated and lent to the Guru. The Guru must even give advice as to initiative in action. European civilization does not allow of this kind of reliance.

The Christian development puts for everyone a great Guru, Christ Jesus Himself, in the place of the individual Guru; and the feeling of belonging to Christ Jesus, and of union with Him, may replace the surrender to an individual Guru. But it is necessary to be led to Him first by an earthly

Guru. Even in this development one is in a certain manner dependent on the Guru on the physical plane.

The Rosicrucian training allows the greatest amount of independence. In this system the Guru is not leader but adviser; he gives directions as to what is to be done. He is careful that a definite development of thought shall accompany occult training; otherwise occult training will not be possible. This is the case because thought has a quality not possessed by other things. For instance, while we are on this physical plane we perceive with our physical senses physical things and nothing else. Astral perceptions are valid on the astral plane, and devachanic hearing is restricted to Devachan; in short, each plane has its own perceptions. But there is one thing that passes through all worlds alike, and that is logical thought. Logic is the same on all three planes. We may therefore learn something on the physical plane which is true on the higher ones. This is the method used by the Rosicrucian development, which preferably trains thought on the physical plane by means belonging to that plane. A thorough method of thought is cultivated by the learning of theosophical truths, or even by direct mental exercises. If it is desired to train the intellect still more, other books may be studied such as Dr. Steiner's *Philosophy of Freedom*,¹ which was written with the special purpose of enabling

¹ Published by G. P. Putnam's Sons. See also Introduction.

trained thought to move about on the highest planes in absolute safety. It is even possible for a person who studies similar books and knows nothing of theosophy, to find his way to the higher worlds.

In such cases the Guru is still the student's friend and adviser, but the best Guru is man's own reason which he himself educates. Of course the Guru is also needed for this, since he has to give advice as to how free development may be reached by the pupil himself. Amongst European peoples the Christian way is preferable for those who have especially cultivated feeling. Those who have, to a certain extent, broken loose from the churches and prefer to stand on scientific ground, and who moreover on account of science are sceptical and have begun to have 'doubts,' will do best to take the Rosicrucian way.

In no occult school are things to be taken as if what is said and demanded could in any way be valid as a moral precept for the whole of humanity; it applies only to those who really want to devote themselves to such an occult development. A person can be a very good Christian, and quite fulfil all that the Christian religion requires of the laity, without subjecting himself to a Christian occult training. If someone declares: 'Without any occult training it is possible to be good and to attain to a kind of higher life,' there is nothing to be said; it is a matter of course.

CHAPTER XVI

Oriental occult training.

IN the oriental training a strict subjection to the Guru's orders is demanded. Such instructions as are given can be classified in eight groups: 1. Yama. 2. Asana. 3. Nyama. 4. Pranayama. 5. Pratjahara. 6. Dharana. 7. Dhyana. 8. Samadhi.

1. Yama includes everything which has to be given up by one who wishes to go through a yoga training, and its precepts we find more fully expressed in the commandments: Non-lying, non-killing, non-stealing, non-extravagance, and non-desiring. The commandment 'non-killing' is a very strict one, and holds good for all beings. No living being may be killed, or even injured, and the more strictly this is kept, the further the student is brought. It is beside the question to ask if this can be carried out in our civilization.

'Non-lying' is easier to understand when it is kept in mind that every lie is a murder on the astral plane.

'Non-stealing': That must also be carried out in its strictest sense. A European may say he is not stealing, but in the eyes of the oriental yogi

the matter is not so lightly disposed of. In the countries where these precepts were first divulged by the great teachers of humanity, the conditions of life were much simpler, and the principle of theft could easily be fixed. But a yoga teacher would not agree that a European does not steal. If, for example, I appropriate in an unlawful way the working power of another person, if I procure a profit for myself, a profit that is permitted by law but that means the exploitation of another person, the yoga teacher will call that 'stealing.' Our ways of life are complicated. Many transgress this commandment without being in any way aware of having done so.

'Non-extravagance' is just as complicated. A person whose money is invested in distilleries without his knowing it, is just as much guilty as the manufacturer who distils liquors. The fact of not knowing does not change the Karma. But if you are rich your possibility of hurting others is lessened in the proportion in which you strive after frugality.

'Non-desiring' is very difficult. It implies striving to be without any wants whatever; approaching the world without a single desire, and merely doing what is demanded of us by the outer world. Even the feeling of satisfaction in bestowing benefits must be suppressed. In the yoga teachings Yama is enforced with the utmost severity, and cannot, as it is now taught, be transplanted to Europe.

2. Asana is the observance of religious customs. In India, where these rules are chiefly applied, a question is solved which raises many difficulties in European civilization. It is so easy to say nowadays: 'I am beyond dogma, I just adhere to the inner truth, and pay no attention to outer forms.' The more he transcends religious customs, the more exalted the European thinks himself. The Hindoo thinks just the contrary: he keeps to the rituals of his religion; no one dares touch them. But everyone is welcome to his individual opinions about them. Rites they are, but not dogmas. Therefore these deep religious customs can be adhered to by the learned and unlearned alike and form a bond of union between them. These rites are the ties that bind the population together. The Christian religion has followed just the contrary principle. Not customs but opinions have there been forced on the people, and the consequence is that in modern times free thought with its unceremoniousness has become law in our social life. Moreover all customs that could unite people are falling into neglect; all forms symbolically expressing higher truths have been abolished. This is a great loss for the common development of humanity. There are many Europeans today who fancy themselves beyond dogma, but the free thinkers and materialists are really the most fanatical dogmatists of all. The materialistic dogma is much more oppressive than any other. The infallibility of the pope has lost its force, but

in its place we have the infallibility of the university professor. Even the most liberal person is, in spite of assertions to the contrary, subject to the dogma of materialism. What a load of dogma, for instance, weighs down the lawyer, the medical man, etc. Every professor of a university teaches dogma. And how heavily the dogma of the infallibility of public opinion or of the daily newspaper weighs upon us. The oriental teacher of yoga does not demand that forms which constitute a means of unification for the learned and the unlearned should be abandoned, for these extremely old, holy forms are images of the highest truths. Without forms a civilization cannot exist. Spirit needs form for every manifestation. It is true that our modern civilization has lost its forms, but it will have to win them back again. In the long run it is form which conditions the social life of mankind. The old sages knew that, and therefore they kept to religious practices.

3. Nyama means keeping to a certain posture in meditation. That is much more important for the Oriental than for the European, for the body of the European is no longer so sensitive to certain fine currents. Spiritual currents are perpetually flowing through the universe. The oriental body can easily feel them going from east to west, from north to south, and from above to below. At a time when the European was also sensitive to these influences, his churches were built to face a certain point of the compass. The yoga teacher makes

the pupil place himself in a definite posture, and keep his hands and feet in certain positions, etc., so that the currents may flow through his body unchecked.

4. Pranayama is yoga breathing. This is a very essential and detailed part of the oriental yoga training. It is hardly taken into account in the Christian school, but is employed to some extent in the Rosicrucian training. The significance of breathing lies in 'non-killing,' non-injuring life. The occult teacher says: 'By breathing we are slowly but incessantly killing our surroundings. We inhale the oxygen-filled air, combine it in ourselves with carbon, and exhale carbonic acid in which no human being or animal can live. Oxygen we inhale; we exhale carbonic acid, the poison; and thus with every respiration we are incessantly killing other beings; piecemeal we are killing the whole of our surroundings. We inhale vital, life-sustaining air, and exhale air we can not use any more ourselves.' The oriental occult teacher is intent on changing that. And as the person who is going through an occult development has already commenced what others will go through in the future, he has to disaccustom himself to killing with his breath. That is pranayama, the science of breathing. Modern materialism makes health depend upon fresh air, but its method of healing through air is a method of killing. The yogi retires to a cave and always breathes his own air, as much as possible, in contradistinction to the

European who always opens his window as wide as possible. The yogi knows how to poison the air as little as possible, because he has learned to utilize it fully. How does he do that? This secret has always been known in the European schools of occultism; it was called obtaining the philosopher's stone.

The plant, in forming its body, takes in carbonic acid, and retains the carbon from which it builds up its body. Man and animal eat the plant, and thus take in the carbon, and, in breathing, give it out again as carbonic acid. Thus a circulation of carbon takes place. In the far future this state of things will be changed. Man will learn to extend his power more and more, and what he leaves to the plant today will later on be accomplished by himself. Just as man has already once passed through the mineral and the plant kingdoms, so he will return through them. He will himself become a plant, he will take on the plant-existence, and go through the whole of the process in himself. He will then keep the carbon within himself, and consciously build up his body with it, just as the plant unconsciously does today. He will prepare the necessary oxygen in his own organs, combine it with the carbon to make carbonic acid, and then separate the carbon again within himself. In this way he can continue building at his corporeal frame himself. That is a grand perspective of the future, for in this way no more beings will be killed. In times to come man's body will consist of trans-

parent soft carbonic matter. He will then have found the philosopher's stone; he will have changed his own body into the philosopher's stone.

This process has to be anticipated as much as possible by anyone who enters on a course of occult training; that is to say he must take from his breath the capacity of killing; he must contrive that the air that is exhaled can be used again. This is brought about by introducing rhythm into the process of breathing. To this end the teacher gives the instruction: Inhale—hold the breath—exhale; this has to be done rhythmically, be it only for short times. With every rhythmically exhaled breath the air becomes better, quite slowly but surely. Constant dropping wears away the stone; each respiration is like one drop. The occultist knows that in this way the breath really becomes life-promoting and contains more oxygen than under ordinary circumstances. There is still another way of purifying the breath, namely, meditations. That also contributes, if but little, to the vegetable nature accommodating itself to or being absorbed in the human nature itself.

5. *Pratjahara* means the checking of the sense-observations. A person going through the world allows himself to be impressed by everything. The oriental occult teacher says to the pupil: For so many minutes you must fix your attention on one sense-impression only and you must not allow other impressions to come in except by your own free will. You must then keep in your thoughts

only that which can be retained as inner reproductions of them. If a person lives in ideas, if he controls his thinking and only by his own free will connects one idea with the other, he comes to the condition of:

6. Dharana. These are ideas that have to be formed by man himself, as, for example, mathematical ideas. A triangle does not exist, it can only be thought; a circle is just the same. Another kind of idea much in use among persons in occult training is the symbolical idea, signifying certain things, as, for instance, the hexagon, and the pentagram, both signs which are explained in occultism. The pupil has to keep his mind intently fixed on things that have no existence in the sense-world. There are other kinds of ideas also, such as the genus lion, which can be realized in thought only. To such ideas the pupil has to direct his attention. Finally there are moral ideas, as mentioned for instance in *Light on the Path*¹: 'Before the eyes can see they must disaccustom themselves to tears.' That has also to be realized in the soul itself, it cannot be experienced externally. This meditating on ideas that have no physical counterpart is called:

7. Dhyana.

8. Samadhi is the hardest task. For a long time the pupil concentrates on an idea that has no physical counterpart; his mind must be resting in it. His soul must be quite filled with it. Then

¹ By Mabel Collins.

the idea is dropped, nothing is kept back in the consciousness, and yet the pupil must not fall asleep, as would be the case with ordinary persons. In this condition the secrets of the higher worlds begin to reveal themselves. This condition can be described as follows: There remains a thinking without thoughts; the pupil thinks, for he is conscious, but he has no thoughts. Therefore the spiritual powers can let their reality flow into this thinking. As long as one fills it out oneself, they cannot enter. The longer one can consciously retain the activity of thinking without the contents of thinking, the more the superphysical world reveals itself. These are the eight regions in which the precepts of the occult teacher hold sway in oriental training.

CHAPTER XVII

Christian occult training.

THE Christo-Gnostic training can be taken up on the advice of a teacher who knows what has to be done, and who can, at any moment, interfere and put things right if something should go wrong. But the great Guru is the Christ Himself. Therefore, it is necessary for the pupil to believe that the Christ Jesus has really lived. Without that belief, it is impossible to feel oneself united with Him. Further, it must be understood that a document exists which originally came from this great Guru Himself, and which gives us the methodical instruction for this training; this document is the Gospel of St. John. This Gospel can become an inner experience instead of being merely believed in an exterior way. Whoever has assimilated it in the right way does not require to prove the Christ Jesus, because he has found Him.

In this training the Gospel of St. John is taken as a basis. The pupil does not just read it over and over again; he has to meditate on it in the way described in the oriental training as Dhyana or Samadhi. The Gospel of St. John begins: 'In the Beginning was the Word and the Word was with

God and the Word was God.' The first five verses are, properly understood, a formula for meditation. If, in the morning, before other impressions have entered the mind, the pupil shuts out from his thoughts all other things, and for five minutes lives solely and exclusively in these sentences, and continues this exercise for years, in perfect patience and perseverance, he will find that these words are not something merely to be understood, but something possessing occult power; he becomes aware that they produce an inner occult transformation of his soul. In a certain way clairvoyance is brought about by these words, so that the pupil can see astrally all that is said in the Gospel of St. John. The pupil will then, for seven days, contemplate on the first chapter in addition to the meditation on the first five verses. Next, also, after first meditating on the first five verses, he will contemplate on the second chapter, and so on till he comes to the twelfth chapter. Powerful and wonderful are his experiences then. He is introduced into the akashic records of Palestine, where the Christ Jesus lived, and he actually experiences everything. On coming to the thirteenth chapter he has to go through the stages of Christian initiation.

1. The washing of feet: *St. John* xiii.

First of all it must be understood what this wonderful scene signifies. The Christ Jesus bends down to those who are less than He. In the whole

of the universe there must be present this meekness in relation to those who are beneath us, and at whose cost we live and develop to higher stages. The plant, if it could think, would have to thank the stone for giving it the ground on which it was to carry on a higher existence; and the animal would have to bend down to the plant and say: 'To thee I owe the possibility of my existence'; in the same way must man act in regard to the whole of nature. Whoever stands higher must bend down to those who are lower, saying: 'No being could evolve if the "ground" were not prepared.' No one is excepted in the scale of humanity up to the Christ Jesus Himself, Who in meekness bends down to His disciples. *St. Mark ix: 35.*

The washing of the feet of the disciples means the joy-in-serving, the bending-down in the perfection of meekness. When the pupil has permeated himself with this meekness, he has reached the first stage of the Christian initiation. He knows that he has reached it by an inner and by an outer symptom. The outer symptom is that he feels for many days as if his feet were washed by water. The inner symptom is an astral vision, which appears in all cases; he sees himself washing the feet of a number of people. This vision appears in his dreams, and every candidate has the same vision.

2. The scourging: *St. John xix.*

When he has come so far, the pupil must cultivate another feeling while reading the scene of the

scourging. He must learn to stand firm under the scourging lashes of life; he says to himself: 'I shall stand firm in all sorrow and in all suffering, in whatever may come to me.' The outer symptom is that a pricking pain is felt all over the body. The inner symptom is that the pupil sees himself scourged in a vision.

3. The crown of thorns.

Another feeling has to be added. The pupil must learn to stand unflinchingly even if he be scorned and ridiculed on account of the things which are most sacred to him. The outer symptom is pain in the head; the inner symptom that the pupil astrally sees himself crowned with the crown of thorns. Then he proceeds to the fourth stage.

4. The crucifixion.

Another definite feeling has here to be cultivated. It is the conquering of any kind of preference for one's own body; the pupil has to become as indifferent in regard to his own body as if it were a piece of wood. Then the body is carried through life, and looked upon in an objective way; it has become the wood of the Cross. Yet the pupil must not despise his own body any more than he would despise an instrument. The maturity of this stage is shown by the following outer symptom: At the time of the meditation red marks appear on the parts of the body which are called the spots of the sacred stigma; on the hands

and feet, and near the heart. The inner symptom is: that the pupil himself hangs on a cross.

5. The mystic death.

This consists in man's actually dying for awhile to all earthly things. In going further we can only give scanty descriptions of the Christian initiation. The pupil experiences as an astral vision darkness reigning around and the earthly world swallowed up. A black curtain covers what has to come. In this condition the pupil learns to know all that exists in the world of vice and wickedness. That is the descent to hell. Then something is experienced like a tearing asunder of the black curtain, and the devachanic world is seen to appear. That is the moment in which the veil of the temple was torn asunder.

6. The burial.

Just as at the fourth stage the pupil's own body becomes an object to him, so here the feeling has to be cultivated that all other things which surround him are part of him. His body then seems to extend beyond the limits of the skin; the pupil is no longer a separate being but is united with the whole of the earth-planet; the earth has become his body, he is buried in the earth.

7. The resurrection: *St. John* xx.

This condition cannot be described in words. Therefore it is said in occultism: the seventh stage

234 Investigations in Occultism

can only be conceived by those whose soul has grown to be independent of the brain. Only to such could it be described. The Christian occult teacher gives instruction as to the experiencing of this stage, and when the pupil has gone through the Christian initiation, he is entirely united with the Christ Jesus.

CHAPTER XVIII

Rosicrucian occult training.

IT should not be thought that the Rosicrucian training in any way contradicts the other two. It came into existence about the 14th century, and had to be introduced at that time because humanity required an additional kind of training. In the circles of the Initiates it was foreseen that, through the scientific knowledge which was gradually developing, people would get confused as regards their faith. Therefore, an occult training had to be created for all those who feel the want of harmony between knowledge and belief. Such people as have to occupy themselves much with science find it necessary to follow the Rosicrucian training if they strive after initiation. The Rosicrucian method shows that the highest knowledge of the world can go hand-in-hand with the highest knowledge of superphysical spiritual truths, and it is through the Rosicrucian method that a person who otherwise, misled by an apparent science, would have deserted the Christian Faith, learns to understand that Faith in its true reality. By this method, a deep understanding can be gained by everyone of the truth of the Christ

236 Investigations in Occultism

Jesus. There is only one Truth; but it can be reached along different roads, just as different roads diverge at the base of a mountain but meet at its top.

The essence of the Rosicrucian training can be designated by the words true self-knowledge. But the Rosicrucian pupil has to distinguish between two kinds of self-knowledge; he has to distinguish between them not only theoretically, but practically; he has to introduce them into his daily life. There is: (1) the lower self-knowledge, also called self-contemplation by the Rosicrucian pupil, by means of which the lower self is to be conquered; and (2) the higher self-knowledge, born from self-renunciation. The lower self-knowledge is a knowledge of our ordinary daily self. But the higher self is not found in this way, for if man observes himself, he finds only what he is; yet that is exactly the part of himself which has to be transcended in order to get rid of this self of the ordinary life.

Most people are quite convinced that their special qualities are the very best, and whosoever does not possess them they find unsympathetic. Everyone who has outgrown this idea, not only theoretically but also as far as his feelings are concerned, is already on the way to true self-knowledge. The lower self can be understood by a special method which can always be applied if the pupil has a free five minutes. The following sentence is taken as a starting-point: 'All quali-

ties are one-sided, and you must try to see where they are one-sided, and then harmonize them.' This is a sentence which is, perhaps, not theoretically but certainly practically the most suitable. The person who is diligent must try to see if his diligence is not applied in the wrong place. Quickness is also one-sided; it must be completed by careful consideration. Every quality has its opposite pole, this must be cultivated; and then the contrary qualities must be harmonized; for example: 'Slow and steady wins the race'; 'Quick, and yet prudent'; 'Circumspection without slowness.' Then the pupil begins to grow beyond himself. That is not part of the meditation, it has to be acquired in addition to it. This harmonizing of the nature lies chiefly in little traits of character. A person, for instance, who has the habit of not letting other people finish speaking must most conscientiously endeavour, let us say, for six weeks, to keep entirely silent as long as possible when other people are speaking. Such little things, to which people generally do not pay any attention, form part of this intimate self-development, and the smaller the habits are in which one takes oneself to task, the better. If the pupil can bring himself to change not only moral qualities or intellectual or emotional habits, but some outer habit as well, this form of control will prove very effective. It is not so much a question of ordinary self-examination, or the kind of introspection which often makes one mor-

238 Investigations in Occultism

bid, as of perfecting the qualities which one has not cultivated sufficiently, of completing that which is already there by the addition of a contrary quality. For most people self-knowledge is most difficult, and it is precisely those who fancy that they know themselves very well who most easily deceive themselves. For self-complacency is almost a theosophic vice. They think too much about their own self; one should discourage a habit of looking perpetually at one's own self and the frequent use of the personal pronoun 'I' even in ordinary speech. First and foremost one must give up the idea that one's own opinion is of more importance than the opinions of other people.

Further, there must be cultivated what occultly is called patience. That has much to do with self-knowledge. Most people who wish to attain to something cannot wait, because they think that they are already sufficiently 'advanced' to receive everything. This patience is the result of a severe self-education. It forms part of the lower self-knowledge.

The higher self-knowledge only sets in when we begin to realize that in that which is our everyday ego our higher self cannot be found. The higher self is in the whole of the cosmos, out there with the stars, the sun and the moon, in stone and in animal. If a person says: 'I will cultivate my higher self and withdraw from the world, I will not have anything to do with material things,' he fails to recognize that the higher self is every-

where. Certain spiritual healers make this mistake and it can become a very fatal one. They impress the idea on the patient that matter does not really exist, and that, therefore, illness cannot exist. That is based on a false self-knowledge, and is very dangerous. And whereas such a method of healing calls itself 'Christian,' it is in reality anti-Christian. Christianity is the teaching which sees in all things a revelation of the divine. All material things are an illusion if we do not look upon them as an expression of the divine. If we renounce the outer world, we renounce the divine. If we deny matter, in which God reveals Himself, then we deny God. The point is not that we have to look into ourselves, but that we must try to become conscious of the Great Self which is sending its radiance into our soul. The lower self says: 'I stand here and am getting cold.' The higher self says: 'I am also the cold, for I am the iciness in the cold, and am making myself cold.' The lower self says: 'Here am I, and look through my eyes at the sun.' The higher self says: 'I am in the sun, and in the sun-ray look into my eye.' To get really beyond one's ordinary self is called self-renunciation. Therefore, the aim of the Rosicrucian training is to make the pupil grow beyond his limited personal self. In the earlier teaching of theosophy a very great mistake was made by people who said: 'Look away from all exterior things and look into yourself.' That is a great illusion. In this way

only the lower self is found, the fourth principle of the human nature—the lower ego which imagines itself to be a Divinity and is no Divinity. Man has to come out of himself in order to know the divine. ‘Know thyself’ means at the same time ‘Conquer thyself.’ The stages of the Rosicrucian training have to go hand-in-hand with the six qualities already mentioned (see page 213): control of thought; control of action; equanimity or submissiveness; impartiality; faith or trustfulness; inner harmony or balance. The training itself consists of the following:

1. Study. Without study the man of the present day cannot come to know for himself. He must first learn to bring before him the thoughts of the whole of humanity—learn to think with the system of the world. He must say: ‘If others have thought this, it must be human. I will test it and see how I can live it.’ One need not take it as a dogma, but the pupil must become acquainted with it, he must study. He must learn to know the development of suns and planets, of the earth and of mankind. These thoughts, given to us for study, purify our mind. By means of these strict lines of thought, we educate ourselves to forming strict thought-sequences ourselves. This, in its turn, also purifies our thoughts again, and so we learn to think in a strictly logical way. If we study a very weighty book, it is of less importance that we understand its contents than that we enter on the author’s lines of thought and learn to think

with him. Therefore, no book should ever be found too difficult, for that would simply mean that we are too lazy to think. The best books are those which have to be taken up again and again, which we do not understand at once, but which we have to study sentence by sentence. By means of the great truths, as for instance the planetary laws, we acquire broad lines of thought, and that is the principal thing. A good deal of egoism inheres in the saying: 'I want moral teachings and not teachings on the planetary systems.' Right wisdom brings about a moral life.

2. The imagination or imaginative knowledge is the contemplation of the world according to the axiom of Goethe: 'All that is transitory is but a simile.' Goethe was a Rosicrucian, and can introduce us into the superphysical life. Everything must, in different ways, become a simile. Let us suppose I come across a common meadow saffron. Through its form and colour it becomes a symbol of sadness for me. Another flower, a convolvulus, is a symbol of helpfulness. Another one again may be a symbol of gaiety. A brightly-coloured animal is perhaps a simile for coquetry. Similes are often expressed in the name, such as weeping willow, forget-me-not, etc. The more one contemplates in this way, taking outer things as symbols for moral qualities, the easier it will be to attain to imaginative knowledge. Such similes can also be found among people. The temperament of a person, for example, can be studied from

his gait. Just observe the heavy, slow step of the person of the melancholic temperament; the heavy quick step of the choleric person; the light, more or less tripping, step of the sanguine. When such observation has been practised for some time, the pupil can proceed to the exercises for real imagination. Let him take a natural plant; the pupil looks well at it, merges himself completely in it; he draws, so to say, the inner part of his soul out of himself and puts it into the plant, just as the process is described in Dr. Steiner's book *The Way of Initiation*.¹ That incites the imagination. In that way astral vision is acquired. After some time a little flame will be seen proceeding from the plant; that is the astral characteristic of things which are growing. Another example: A seed is taken in like manner, and the whole of the plant will appear. These are exercises for the imaginative consciousness; by their means things are seen surrounded by that which is astrally within them.

3. The learning of the occult script. There is an occult script by means of which the pupil learns to penetrate deeper into things. It has many signs. There are those of the Zodiac. At the beginning of the Indian period of civilization the sun stood in Cancer; the Persian period began with Gemini; the Egyptian with Taurus; and the Greek or Latin with Aries. Another case in point

¹See also Chapter I in reference to this angelic consciousness and also to Keats's power of projection, which was on the road to this greater experience.

is the alphabet, whose every letter can be traced back to an occult origin. For instance, 'M,' whose origin is the shape of the upper lip, is a symbol of wisdom and of waves. These signs are sounds which are appropriate to the things, and such things are cultivated in the Rosicrucian training.

4. Rhythm of the life and of the breath. This does not play such an important part as it does in the oriental training, but it does belong to the training, and the Rosicrucian knows that by practising meditation a purification of the air used in breathing is brought about.

5. The correspondence between macrocosm and microcosm, or the connection between the great and the small world, or between the universe and man. Man came into existence in a gradual way; his bodies were formed in the course of evolution. Now some organs cannot possibly appear in a being as long as it has not got an astral body. Therefore, certain organs which man possesses could not come into existence on the sun, not even in germinal form. Such an organ is the liver. A being which only possesses an etheric body has not even the germinal beginning of the liver. It is true that the liver cannot be there if there be no etheric body, but yet it can only be created by the astral body. In the same way it is not possible for a being to have warm blood without having gone through the stage in which the ego was formed. The blood is the instrument of the ego. In this

way even the smallest organ in the human body corresponds to something, and if man in an objective way will observe his own being, he will learn to know the nature of the ego. Another much later exercise is directed to the inner part of the eye, and thereby the inner nature of light and of the sun can be known. The essential nature of that which is astral one learns to know by concentrating with certain definite words on the liver. It is the right kind of self-development when every organ to which one directs one's attention carries one out of one's self. In this way the pupil penetrates through that which is material to the cause, to the creative forces behind the material.

6. The resting or merging in the macrocosm. That is somewhat similar to what was described as Dhyana or spiritual contemplation. It is done in the following way: The pupil concentrates on the organ which has to be contemplated, for instance, on the inner part of the eye. After having concentrated on it for some time, he drops the idea of the outer organ and only keeps in mind that to which the eye pointed, namely, the light. In this way he comes to the forces which created the eye, and so out into the macrocosm. He feels then as if his body became larger and larger, as large as the whole earth; he even grows beyond the earth, and all things are contained in himself. Then he lives in all things.

7. God-blessedness. (Samadhi.) Now, even this last idea is dropped, but the power of thought

is retained. Then one is resting in the divine, spiritual world.

These stages of the Rosicrucian training are inner stages, and require a subtle cultivation of the higher soul-life. The widespread superficiality of our materialistic times is a strong obstacle to the necessary deepening and intensification of the whole of the soul-life. This superficiality has to be conquered. The Rosicrucian training is made to fit the European; it requires a certain amount of energy of soul but it is not difficult. Everyone who resolutely wills can carry it out. Here, however, as everywhere, the dictum of Goethe holds good: 'It is easy, but difficult in its easiness.'

INDEX

A

Adept, 53
 Ahriman, 200
 Akashic record, 8, 91, 230;
 and the Bible, 186, 230
 American, North, Indians, 196
 Angels, 192; consciousness of,
 1, 16
 Anglo-Saxon race, 202
 Animals, 130, 164, 231; cast
 off by man, 164 *et seq.*, 180;
 redeemed by man, 167;
 origin of, 164
 Anthroposophy, 5, 7; object,
 2, 4, 7, 12, 18
 Apocalypse, 165
 Archangels, 192
 Archetypes, 90, 95; of soul
 world, 90, 99, 114; in spirit
 world, 95 *et seq.*, 114 *et seq.*
 Aristotle, 162
 Arnold, Matthew, 24
 Art, education, 139
 Artistic natures in the soul
 world, 77
 Artists in Devachan, 114
 Arupa, 177
 Aryans, 200, 203
 Assyrians, 200
 Astral body, 55, 121 *et seq.*,
 130
 Astral colours, 50, 87
 Astral corpse, 60, 132
 Astral Karma, *see* Karma
 Astral organ, 102, 103, 121
 Astral world (*see* Soul world)
 Astrology, 38
 Atlanteans, 193-198

Atma, 53 (*see* Spirit-man)
 Atmospheric condition of
 Devachan, 90, 99, 113, 129
 Atonement (*see* Redemption)
 Aura, unpaintable, 50

B

Babylonians, 200
 Bach, 158
 Balance, 12, 14, 17, 216
 Beauty, a reason for physical,
 163
 Behmen, 45
 Bernoulli, 158
 Bhagavad-Gita, 199
 Bible, 23, 156 note, 186
 Birth, 132
 Blavatsky, 61, 183; termin-
 ology, 177
 Blood, warm, origin, 182,
 191
 Body, astral, 49, 50 *et seq.*, 55
 et seq., 130; causal, 62;
 etheric, 48 *et seq.*, 55 *et seq.*,
 130; physical, 47, 174; the
 principles of human, 55, 56
 Boehme, 45
 Brahman, 199
 Breathing of air begins, 191
 Brown, T. E., 28
 Browning, 16, 24
Brushwood Boy, 37
 Buddhi, 53, 117, 191 (*see* Life-
 spirit)

C

Cæsar, 91
 Calmness, 214

Causal body, 62
 Chakras, 102, 211
 Chaldeans, 200
 Chela, 53, 58
 Children, environment, 138;
 example, 137; habits, 139,
 152 *et seq.*; questions, 140;
 still-born, 171
 Christ, the second coming, 4,
 29
 Christ-Impulse, the, 1 *et seq.*
 Christ-Incarnation, the, 2, 29,
 30
 Christian Faith, the, 26, 235
 Christian reason for reincar-
 nation, 35
 Christian Science, 239
 Christian training, 217, 229 *et*
 seq.
 Christianity and Karma, 147
 Church, the, 6, 10, 39, 235
 Clairaudience, 96, 211, 217
 Clairvoyance, 83, 94, 102, 209;
 decreases, 8, 18, 19, 31, 204;
 the old and the new, 8, 18,
 19, 31, 204; reason for with-
 drawal, 18, 204
 Coleridge, 23
 Collins, Mabel, 227
 Colours, in the astral world,
 87; in the spiritual world, 89
 et seq., 97 *et seq.* (*see* Deva-
 chan)
 Commandments, the Ten, 43
 Communion with the dead, 8,
 35, 36, 38, 60, 103 *et seq.* (*see*
 Devachan)
 Communities in Devachan,
 113, 129
 Composure, 214
 Conscience, 160 *et seq.*
 Consciousness, angelic, 1, 16,
 211; continuity of, 8, 187,
 210; imaginative, 1, 16, 208,
 211; in Devachan, 102 *et*
 seq.; in dreams, 8, 208, 210;
 the new, 1, 16, 208, 211
 Continental condition of
 Devachan, 89, 97, 110, 129
 Control of thought, 213

Creed of theosophy, 205
 Criticism, 17, 214
 Cross, the, 179

D

Danger of occult development,
 12, 14, 17, 46, 205, 216
 Darwin, 18, 161, 215
 Day and night created, 186
 Dead, communion with, 8,
 35, 36, 38, 60, 103, 104; work
 of the (*see* Devachan, ac-
 tivity in)
 Death, 2, 37, 55 *et seq.*, 57 *et*
 seq.; early, 170; sudden, 74,
 75; is an expansion, 36, 37
 Deluge, 195
 Desire, soul condition of, 71,
 124; soul condition of domi-
 nant, 73, 126
 Destiny (*see* Karma)
 Determinism, 21
 Devachan, 83 *et seq.*, 94 *et seq.*,
 105 *et seq.*, 129 *et seq.*; ac-
 tivity in, 101, 102, 130 *et seq.*;
 atmospheric, 90, 99, 113, 129;
 continental, 89, 97, 110, 129;
 fluidic or oceanic, 89, 98, 111,
 129; soul region or psychic
 condition of, 90, 99, 114;
 spirit archetypes, 90, 95 *et*
 seq., 114 *et seq.*; fifth region
 of free expansion and spirit-
 self, 100, 115 *et seq.*; sixth
 region of life-spirit, 100, 116;
 seventh region of spirit-man,
 100, 118; permeates the soul
 world, 89, 113
 Devas, 88
 Development, occult, impossi-
 ble without ethical, mental,
 and moral development, 12,
 14, 17, 205, 213, 216, 217,
 236, 237, 238; impossible
 without good fellowship and
 kindliness, 205, 217
 Disease, 155; nervous, 157
 Dogma, 5, 10, 12, 25, 41, 205,
 (method) 236

Dreamless sleep, 208
 Duality, principles of, 200
 Duty, 18

E

Earth experiences, necessary
 for achievements in spirit
 world, 107
 Earth, spirit of the, 149, 184,
 186
 Education, 136 *et seq.*, 154
 Ego, 15, 18, 27, 28, 30, 51,
 130; breathed into man,
 191
 Egyptians, 201
 Embryos in re-incarnation, 133
 English language, 4
 Enthusiasm, moral, 3, 7, 11,
 40
 Error begins, 2, 192; *see also*
 Evil
 Etheric body, 48 *et seq.*, 55 *et*
seq., 130; merges into phys-
 ical, 194; Karma (*see* Karma)
 Evidence, value of second-
 hand, 80 *et seq.*
 Evil, its cause and mission,
 164 *et seq.*, 167
 Evolution, 164 *et seq.*
 Exercise, conditions for occult,
 213 (*see* Development); oc-
 cult, 4, 11 *et seq.*, 15, 22, 28,
 206 *et seq.*, to end of book
 Expansion, sympathetic, 16,
 36, 37, 60, 101, 110, 237 *et*
seq.
 Experts, 8, 25, 80

F

Failure, a reason for occult, 11,
 14, 17, 46, 205, 216, 217
 Fairy-tales, 140
 Faith, 24, 215
 Fatalism, 146
 Fear, 156
 Fluid excitability, 72, 125
 Fluidic condition of Devachan,
 89, 98, 111, 129
 Food in Devachan, 103

Force, psychic, region of, 76,
 127
 Form, needed by Spirit, 105,
 223
 Francis of Assisi, 50
 Free-will, 2, 147
 Friendships, 103, 104, 110, 112,
 113, 129

G

Genesis, 184, 186, 191
 Genius and duffer, 91
 Globes, 177
 Gobi, desert, 195
 Goethe, 88, 92, 241, 245
 Golgotha, 2
 Good and Evil, 17, 24, 166,
 200
 Good, in everything, 215
 Gospel of John, 229
 Greeks, 202
 Group-souls, 38, 85, 130, 144;
 our duty to, 38
 Guru, 217 *et seq.*

H

Habits, 139, 151, 153, 154
 Harmony, 29, 216
 Hartman, von., 22
 Health, 155
 Hearing, organs of, developed,
 190
 Heat, breathing, 191
 Heaven (*see* Soul world and
 Devachan)
 Hedonism, 22
 Heine, 24
 Hercules, 84
 Heredity, 158
 Humility, 3, 11, 13, 14, 214,
 231, 238
 Hyperboreans, 187
 Hypnotism, 48, 57

I

"I," 238
 Imaginative consciousness, 1,
 16, 208, 211

Immortality, how discovered, 34
 Impartiality, 214
 Impulse, the Christ, 1
 Incarnations, former, 33, 35, 101 (*see* Re-incarnation), length between, 62 note, 64
 Indians, ancient, 198; North American, 196
 Individualism, 21
 Infectious disease, 155
 Initiates, 50
 Initiation, 34
 Initiative in action, 214
 Introspection, 237, 239
 Invention in Devachan, 114
 Investigation, occult, 4, 5, 8, 13, 91, 156 note
 Ireland, 196
 Iron, 182

J

Joachim of Flora, 3
 John, St., Gospel of, 229 *et seq.*
 Joy in nature is creative in Devachan, 103
 Jupiter, 182

K

Kama-loca, 37, 59, 70, 78; duration, 79
 Kant, 168
 Karma, 79, 143-172; astral, 152; consolation of, 147; duration, 172; etheric, 151; racial, 155; redemption and, 149; social and group, 170; not everlasting, 172; and Christianity, 149; its mission, 154
 Keats, 16
 Keble, 40
 Keller, Helen, 80
 Kindliness, a necessity to occult progress, 205, 217
 Kingsley, Charles, 6

Knowledge, first hand, 80
 "Know thyself," 18

L

Lamb of God, 63
 Language, spiritual, 100, 211
 Lemurians, 189-193
 Lies, 86, 217
 Life after death, 37 (*see* Soul world and Devachan)
 Life, region or condition of psychic, 77, 127
 Life-spirit, 53, 117, 191
 Light, created, 186
Light on the Path, 227
 Light, region or condition of psychic, 75, 127
 Lipikas, 134
 Logic, 218
 Logical intelligence begins, 195
 Lotus flowers, 102, 211
 Love, 3, 16, 205; maternal, 159
 Lucifer, 192
 Luciferic spirits, 192, 193
 Lungs, developed, 190

M

Maharajahs, 134
 Man evolves whole world out of himself, 164
 Manas, 53, 117, 191 (*see* Spirit-self)
 Manasaputras, 191
 Manichæans, 165 *et seq.*
 Manu, 196
 Manvantara, 175
 Mars, 182, 191
 Materialists, 7, 77
 Maternal love, 159
 Memory, 58, 139, 152, 195; loss of, 204
 Mercury, 182
 Michael Angelo, 102
 Minerals, 130, 178, 231
 Modesty, 19, 28
 Monism, 21

Monkeys, 164
 Moon, 175, 180; leaves Earth, 189
 Morality, 12, 17, 18 (*see* Development)
 More, H., 45
 Moses, 102
 Muses, temple of, 90
 Music and education, 139
 Music of the spheres, 88, 97, 100, 211
 Mysticism, 27-29
 Mystics, Cambridge, 45

N

Nature, joy in nature serviceable and creative in Devachan, 103; unproductive sensuous satisfaction in, 76
 Nervous disease, 157

O

Occult clairvoyance, 209 (*see* Clairvoyance)
 Occult development (*see* Exercise)
 Occult exercises (*see* Exercise)
 Occult failure (*see* Failure)
 Occult investigator (*see* Investigation)
 Occult progress impossible without good fellowship and kindness, 205, 217
 Occult script, 210
 Occult vision, how long to acquire, 82
 Occultism, practical, 47
 Oken, 165
 Old age, cure of, 163
 Olivet, Fabre d', 163
 Open mind, necessity for, 12, 41, 168, 204, 205, 215
 Oriental training, 217, 220 *et seq.*
 Origin of man and animals, 164
 Ormuzd, 200

P

Pain, its cause and its mission, 164, 168
 Paracelsus, 165
 Paralysis, 74
 Patience, 238
 Paul, St., 3, 29
 Perceptions, each plane its own, 218
 Persians, ancient, 200
 Personality, 19, 20, 41
 Perspective and the Soul world, 122
 Peter Ibbetson, 37
 Philanthropists in Devachan, 114
 Philosopher's stone, 225
 Philosophy of Freedom, 20, 218
 Physical and etheric bodies unite, 194
 Physical, astral, and spiritual organs, difference, 102, 103
 Physical body, 47, 174
 Physical world, 82, 90, 130, 131
 Planets, 177
 Plants, 130, 178, 225, 231
 Plato, 179
 Pleasure and displeasure, 73, 127
 Poetry, 24
 Polarians, 185
 Pordage, 45
 Practical Occultism, 47
 Pralaya, 175
 Prejudices, 17, 215
 Preparation for next earth-life, 152, 162, 163
 Projection, sympathetic, 16, 36, 37, 60
 Prophecy explained, 84
 Psychic force, region of, 76, 127
 Psychic life, region of, 77, 127
 Psychic light, region of, 75, 127
 Psychic world (*see* Soul world)
 Publicity, 46, 47

Purgatory (*see* Kama-loca)
Pythagoras, 88, 96

Q

Qualities requisite in occult training, Chaps. I, XV, XVII, XVIII

R

Race evolution is not soul evolution, 165
Races, 177
Redemption, 147 *et seq.*
Re-incarnation, 32 *et seq.*; consciousness of, 101, 149; frequency, 33, 62 note, 64; memory of, 101, 149; the Christian's, 35
Religion, 6, 24, 29, 205; in Devachan, 112
Religiosity in the soul world, 76
Repose, necessity for, 40, 41
Reversal of images, 83
Rhythm, 7, 139, 154, 212, 226, 243
Rishis, 199
Romans, 202
Rosicrucian training, 218, 235 *et seq.*
Rounds, 177
Rousseau, 45
Rupa, 177

S

Samadhi, 227, 228, 229, 244, 245
Saturn, 174 *et seq.*; sonorous not luminous, 175
Schopenhauer, 85
Science and conduct, 67
Scientists in Devachan, 114
Secrecy, 46, 47
Secret Doctrine, 183
Self-complacency, 14, 28, 238
Self-consciousness begins, 194

Self-effacement, 10, 19, 28, 34, 236
Selfishness in Karma, 162
Self-knowledge, 18, 30, 37 note, 52, 117, 209 *et seq.*, 236, 238
Self-renunciation, 3, 7, 19, 28, 236
Semites, ancient, 195
Semitic nations, 201
Sensuousness, 73, 76, 77
Sermon on the Mount, 43
Sexes, two, 187, 189
Sight, organs of, developed, 185
Sleep, 8, 55 *et seq.*, 208
Soul, 56, 65 *et seq.* (*see* Astral body)
Soul and spirit, difference, 65 *et seq.*
Soul region or psychic condition in Devachan, 90, 99, 114
Soul world, 65 *et seq.*, 82 *et seq.*, 120 *et seq.*; permeates the physical world, 83, 85; psychic conditions in, 71, 120 *et seq.*; condition of glowing desire, 71, 124; condition of fluidic excitement, 72, 125; condition of dominant will, 73, 126; condition of pleasure and displeasure, 73, 127; condition of psychic light, 75, 127; condition of psychic powers, 76, 127; condition of psychic life, 77, 127
Soul, intellectual, 56
Soul, self-conscious, 56
Soul, sentient, 56
Souls, group, *see* Group-souls.
Sound in Devachan, 88, 97, 100, 211
Spirit, the Holy, 3, 25, 26, 27, 29
Spirit-man, 53, 118, 191 (*see* Atma)
Spirit needs form, 105, 223
Spirit of the Earth, 149, 184, 186

Spirit-self, 53, 116, 191 (*see* Manas)
 Spirit world (*see* Devachan)
 Spirit world, work in (*see* Devachan, activity in);
 Spiritualism, 7, 18, 19, 31, 32, 36, 60, 61, 92, 132
 Spiritual tasting, 97
 Steiner, Rudolph, 9 *et seq.*, 25, 26, 41; books, 19; investigations, 5, 6, 10, 13, 25, 26, 30, 41; lectures, 22, 42; philosophy, 21; no religious prejudice, 26
 Still-born children, 171
 Study, Rosicrucian, 218
 Subba Row, 82
 Suicide, 74
 Sun, 178 *et seq.*; leaves Earth and Moon, 180, 185; at Midnight, 37
 Survival of friendships (*see* Friendships)
 Symbols, 140, 210, 241

T

Tao, 197
 Teacher and pupil, 15, 19, 20, 206
 Temperaments, 153, 241, 242
 Tennyson, 16
 Terminology, Blavatsky, 177
 Teutonic races, 202
 Theosophy, danger, 46, 205; dogma and creed, 10, 11, 205; former method, 44; publicity, 47; when retrograde, 205; sect, 47; scope, 47; why some are theosophists, 204; time to acquire, 82
 Thought-control, 213
 Time, dimension of, 34
 Toleration, 41, 205

Training, stages in Christian, 229 *et seq.*; stages in Rosicrucian, 235 *et seq.*; six necessary conditions, 213; (*see* Exercise); types compared, 217
 Trinity, the, 26
 Tri-unity principle in Egypt, 201
 Trustfulness, 215
 Truth, 86, 162, 204, 217, 236

U

Unity principle, 199

V

Vanity, 28, 216, 238
 Vaughan, Thomas, 6
 Vedanta, 109, 199
 Venus, 182
 Vulcan, 182

W

War, the late, 7
Way of Initiation, 242
 Wishes, in Devachan, 113; karmic, 152
 Wordsworth, 16
 Worlds, the three, 82; the three interpenetrate, 83

Y

Yoga, Ch. XVI
 Young, how to remain, 163

Z

Zarathustra, 200
 Zodiac, the, 63



